

Velitationes Polemicæ:

OR,

Polemicall short

DISCUSSIONS

Of certain particular and select

QUESTIONS.

By I. D. Phil-Iren-Alethius.

*Per Johannem Doughty olim Coll. merton. socin.
† I T H E S. 5. V. 21.*

Prove all things, hold fast that which is good.

Δεῖ δὲ καὶ τῆς ἀρχῆς παύει πνεύματι καὶ
ἀνδεῖ τὸ πολὺν λόγον εἶναι, καὶ πολλὴν σκέψιν εἶναι
ὁρῶν, εἴτε μὴ ὑπόκειται ἐκείνης ἢ ἐξελαιδίσσης, τὰ
λοιπὰ φαίνεται ἐκείνη ἐπόμενα; *Plat. in Cratyl.*

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Elenchus Quæstionum.

- Of
1. *Reformation.*
 2. *Prelacy in Church-Government.*
 3. *Ruling Lay-Presbyters.*
 4. *Lay-Teachers.*
 5. *Places appropriate to Divine Wor-
ship.*
 6. *Solemne set Prayers in Publique.*
 7. *The Election of Ministers.*
 8. *The Maintenance of Ministers.*
 9. *Set festivall Dayes in the Church.*
 10. *The Liberty of Prophecying.*
 11. *Things given to Religious Uses.*
 12. *The Supreme Power in matters
Ecclesiasticall.*



*Corrigenda aliqua, aut aliàs (omissa)
interferenda, quæ non abs re Lecto-
ris fore judicavi, si hîc in ipso sta-
tim vestibulo operis annotata da-
rem.*

**Vestrum* (inquit) fuit O
Milites mi-
bi dare regi-
men Imperii:
-Verùm ubi
hoc ego sus-
cepi, meum
jam est, non
vestrum, de
rebus cogi-
tare Commu-
nibus, Valen-
tin. d. 1. am

Quest. 1. pag. 6. num. 8. lin. 8. leg.-- *An-
ichristian violence which should be ;
p. 9. l. 4.--Ezra chiese among them. n. 11.
l. 6. 2 Chron. 23. v. 16. p. 11. n. 14. in Mar-
gin.--D. Halic. l. 5. n. 199. p. 13. n. 12.
l. 19.--1 Pet. 2. p. 15. n. 19. l. 6. & 7.--
Now once after a making it *over from the
people, where before it lay virtually & tan-
quam in semine; or further, instrumentally
(at most) to be disposed of, principally in the
hands of God, Dan. 4. v. 17. Rom. 13. v. 1.
so properly—*

apud P. Di- **Q**u. 2. p. 34. n. 2. l. 6.-- *Isid. Pelus. l. 3. Ep.
ac. Hist. l. 12. 216. p. 46. n. 18. l. 3. del.--and godly--p. 51.
n. 57. in Marg.--Socr. Ep. 27. p. 57. n. 30.
in Marg. Nam in Alexandria & per to-
tam Egyptum, si desit Episcop. &c. Aug.
Qu.*

Qu. in vet. & Nov. Test. c. 101. & rursus;
p. 6. n. 33. p. 58. n. 35. l. 10. -- For and so &c.
n 32. in Marg. -- *Marfil. Patavin. &c.*

Qu. 3. p. 88. n. 20. l. 3. -- Laying on of hands
of the Presbytery, p. 96. n. 29. l. 15. after
wanting, leg. -- according to that of the Apo-
stle, 1 Cor. 6. v. 5, 6. Is it so that there is not
a wise man among you, &c. But brother go-
eth to Law with brother, and this before the
unbelievers?

Qu. 4. p. 109. n. 18. after "Ἀμβροσι— that
Lay-persons ought not at any hand to in-
vade or usurp the Pulpit.

Qu. 5. p. 125. n. 3. l. 5. -- indeed not proper-
ly any at all, p. 131. n. 11. l. 2. yet, *Santus
Marcialis*, who lived, as some are of opini-
on, neere to —

Qu. 6. p. 147. n. 14. l. 3. *περὶ ὧν*, p. 150. n.
17. l. 3. *Disparate*, p. 160. n. 22. in Marg. — *ἡ
μαρτυρία τῶν ἀρετῶν, ἡτ' Ἐυχέλῳ καὶ Ἐρμούλου;*
Cedren. Hist. n. 107. p. 162. n. 26. l. 18. - af-
feß, p. 163. l. 3. in the makers.

Qu. 7. p. 166. n. 1. l. 6. -- neerly p. 179. n. 19.
l. 6. — a Rhetoricall and meer figurative, &c.

Qu. 8. p. 190. n. 8. l. 11. causally — p. 200. n.
23. in Marg. — *Ang. Peli. l. 12. Ep. 31.*

Qu. 9. p. 229 n. 23. in Marg. — *τὸ παρὰ τὸ
27107*

λογιστ—n. 215. in Marg.—Δουλοῦντες ἡμῖν ἀνα-
μνήσκουσι δουρῶν, καὶ τὴν παλαιὰν καὶ ἀναισχύναν πρὸς
μητρύουσι λύειν.

Qu. 10. p. 259. n. 26. in Mar. ὁφείλουσι, n. 27.
in m. *Isid. Pelus.* l. 3. Ep. 363. p. 288. n. 28.
Καὶ ἵστω λογισμὸν μένῃσι πρὸς τῆς διαβολῆς ἀπορρη-
τω τηρούμενα; *Const. Ep. ad Alexandr.* Ὁ
Arr. apud *Gel. Cyzic.* in *Act. Synod.* l. 2. c. 4.

Qu. 11. p. 262. n. 19. l. 18. — χορηγίαν, p. 265.
n. 23. in Marg. — *Liv. Decad.* 5. l. 2. c. 3.

Qu. 12. p. 289. l. 13. διατηρῶν —] p. 310.
n. 9. l. 4. — 1 Cor. 5. p. 311. l. 2. unless they
will serve. &c. p. 331. n. 18. in Marg.
— *Sen. de Benef.* l. 4. c. 34, 35.

—Errata Catera quali acunque levioris
momenti, ut quæ sensum orationis non Cor-
rumpant sci, nec moram aliquam secunde alio-
quin perlegenti iniiciant, in numeris, vocu-
lis, punctis, accentibus &c. hic ὁ ἑλλῆς cre-
bro plus satis occurrentia, (nè ἀκριβοῦς ni-
mis sollicitè videar.) Ipse pro libito suo vel
prætereat, vel emendet, candidus Lector.



Of REFORMATION.



*R*eformation here propounded as the *Subject* of our present *Disquirie*, bespeakes properly some certaine *addition*, some kinde of *alteration* for the better, any where attempted whether in *Church* or *State* *affaires*. Where the *Quere* yet is not of the *Thing*, but of the *manner* : not whether such a *Reformation* if just occasion require it, may and ought to be, but whether it may; or should be endeavoured by *violence*; as to *Religion*; or *simply*, and in any respects, without concurrence of the *Head-Magistrate*.

Hic modus, Hæc nostro; and both waies (as so) I conceive it utterly *unlawfull*, for these ensuing *Reasons*.

B

what

Argu. 1ma.

What directly and in terminis contradicts the word, is, (without peradventure) not to be enterpriz'd or undertaken by Christians.

But Reformation assayed by outward violence, directly and in terminis, contradicts the word ;

Ergo——

2.

Reformation assayed by outward violence in matter of Religion, directly, and in terminis, contradicts——] For that so, the weapons of our warfare, saith he, meaning it by the

** Arma non sunt* the Gospell, are not ** carnall*, but mighty through God, 2 Cor. 10.v.4. And what *scutum* ~~these~~ are more particularly, you have it *gladius. Pri-* expressed Ephes. 6. wherefore take unto you the whole Armour of God. The brestplate of *mas. in loc.* righteousnesse, is one, v. 14. the shield of *Non facta* faith, is another, v. 16. the Helmet of salvation, a third, v. 17. No roome here *de ferro, nec* for Sauls Speare, or Goliath his Sword, in *manu homi-* the Christian mans Armory. *nis fabricata* *&c. Sedul.* *Hybernic.* *Ibid.*

3.
h n

Againe, Not by might, nor by power, (alias ** Army*) but by my Spirit, saith the Lord of Hosts, Zach. 4. v. 6. which words
as

as they point forth to us Zerubbabel the Son of Shealtiel, (and Zerubbabel, 'tis true, with the rest of the Israelites now returned from Captivity, having undertaken a repaying of the materiall Temple, then ruined and laid waste, met with resistance, and were forced to an use of their military weapons, Nehem. 4. v. 13. 14.)

So doth it further, and that principally relate to a future building, a building of the Spirituall Temple, the Church of Christ, C. 6. v. 12. 13. And accordingly our Saviour, the Architect or Master Builder design'd for this great worke, when he comes afterwards, He sends forth his Disciples abroad into the world, Mat. 28. with Commission of teaching the Gospell, i.e. of gently perswading it; (Therefore doth the Apostle joyne them together. These things teach and exhort, 1 Tim. 6. v. 2.) not of insforcing it after some hostile or violent manner: Appositely hereupon

* Melancthon, Cum igitur Apostoli, saith he, * *Traſtat. de*
tantum habeant mandatum docendi, impium *Rogn. Chri-*
est sentire quod Doctores Evangelii debeant *ſi.*
armis conſtituere quadam Imperia, aut
Regnum tale in quo iſti dominantur: Judai-
cum hoc delirium eſt, Anabaptiſticum. &c.

4.

Christ's Gospel, and that not without some speciall importance in the word doubtlesse, is termed the Gospel of peace, *Rom. 10. v. 15.* Semblably, is the Fruit of righteousness, *Jam. 3.* said to be sowne in peace of them that make peace; peace-makers, rather then warriors, are, it may seeme, in the Apostles opinion, the fittest undertakers of such a worke; Not David, but Solomon his Sonne is commanded to build the Temple; And why? Because David the Father had shed blood abundantly, and had made great warres, *1 Chron. 22. v. 8.* *σάλπισξ ἐστὶν χρεῖς τὸ ἔργον αὐτοῦ*, &c. as Cl. Alexand. in præfat. ad Gentil.

5.

I know well enough of divers instances which may be brought to the contrary, of the Ten Tribes preparing for war against the other two, *Josh. 22. v. 11. 12.* of all the Tribes invading that of Benjamin, *Judg. 20. v. 1, 2.* of the Machabees taking up Armes against Antiochus, *1 Macha. c. 2. 3.* and thereupon tacitely commended for their great courage and Zeale by the Apostle, *Heb. 11. v. 34, 35.* Cases of difference about Religion chiefly all three, yet prosecuted, wee see, at least-

leastwise attempted, by the sword.

Whereto I answer briefly, that these with the like are *Instances of preserving or defending Religion* in its just purity, where it is already settled, (as will appeare by consulting the severall stories) *Tuenda Ecclesiae causa*, as Saint Austen against the Donatists. *Ep. 50.--- Non quò alios persequenter, sed quò se defenderent.* *Ep. 164.* and which together with him, we no waies gaine say; not of inforcing it anew where it is not, and so nothing to the point in controversie.

Besides, that I conceive in truth of a great deale of * *difference* (possibly) that may be in this respect, betwixt the Law proceedings then, and these since of the Gospel; which therefore, as was said, is Emphatically term'd the Gospel of peace, (not only inward, but outward likewise) & hereto makes that *Caveat* which our Saviour, upon occasion gives Peter, *Joh. 18. v. 11.* Put up thy sword again into thy sheath. *Πολιτείας μὴ βασιλικῆς ὀφείναι θέσμον, το παρ' ὅψιμα, καὶ δύναμιν ἐντολῆς, ἢ καὶ νόμον τὸν διὰ μούσας ἀλλὰ.* The Rule he here sets us, saith Cyril Alex-

andr. is not according to the rough temper of the Law formerly, but suiting altogether with the milde and gentler condition of the Gospell, which was now to take place.

2 *dim.*

Nothing that runnes paralel and agrees with the course of Antichrist forespoken, in the setting up of his Throne, is (as so) to bee practised by Christians.

Forcible violence used in Reformation, runnes paralel and agrees with the course of Antichrist forespoken, in &c.

Ergo —

3.

Forcible violence used in Reformation runnes paralel and agreeth with—] Rev. 13.v.4. *who is like to the beast, who is able to war with him?* Then v. 7. *And it was given unto him to make war with the Saints, and to overcome them, &c.* The Texts alleaged speak plainly of that Antichristian violence which shall be, and this in pursuance, and for the further increase of his blasphemous untruths, That, all who dwell upon the earth may worship him,

him, v. 8. and thence followes straight in way of *Corollarie*, v. 10. a manifest re-proofe of all such force, as favouring too much of Antichrist and his proceedings. *If any kill with the sword, he must bee killed by the sword; Here is the patience and faith of the Saints.*

I deny not, for all this a *Legall Civill use* of the *Sword* exercisable by the *Magistrate*, upon refractory offenders, *constraining* them to a due obedience of wholesome Church-Lawes, or else *punishing* them for the contrary; (whereof hereafter purposely and more at large, *Quest. 10.*) Saint Paul is plaine in the point, *Rom. 13. v. 4.* and *Francisc.* * *Relat. de*
Victoria, to this purpose hath well ob- * *Ind. Sect. 2.*
 serv'd a difference here as ought to c. 15.
 bee made, betwixt *Subjects* and *Aliens*, whom we have nothing to do with in a *Judiciary* way of *process*: But it is a *military hostile* use I argue against, such as the * *Turk* alloweth of towards * *Alcor.*
 the *advancement* of his *Mahumetisme*, *Azor. 18. 19*
 or the *Spaniard* practiseth in the *propagation* of his pretended *Catholicisme*: And it is indeed the very *Doctrine* which

the Pope that great enemy of the true *Reformed Religion*, dogmatically upholds and maintaineth by his *Emissaries*; *Fidem Christianam deberi etiam armis propugnari. Sanders. de Clav. Dav. l. 2. c. 15.*

3^{um}.

That which hath no warrantable precedent, but rather to the contrary, in Sacred writ, cannot safely be enterprized by us.

But Reformation (absolutely) without concurrence of the Supreme Magistrate, hath no warrantable precedent in, &c.

Ergo——

- 1^a. Reformation (absolutely) without concurrence of the Supreme Mag: hath no——]
 2^a. See Deut. 29. v. 2. 10, 11, 12. Josh. 24. v. 25. 2 King. 23. v. 23. 2 Chro. 15. v. 8. 12. ch. 29. v. 3. 10. ch. 34. v. 31. 32. Ezr. 10. v. 3. 5. Coll. with ch. 2. v. 7. &c. In which places with the like, you have ever the chiefe Magistrate concurring, or rather (as his place required) going before the people, but no where the people covenanting upon a reformation, (even in times of the worst of Kings) without concurrence of

of the *Magistrate* : *Arise, for the matter belongeth unto thee*, saith the whole *Assembly* of *Elders* there met, to *Ezra* the *Prime Ruler*, *Ezr. 10. v. 4, 5.*

A just performance of the *Covenant* the *people* of the *Jewes* (I know) stood equally bound to : For that the *stipulation* was made betwixt *God* on the one part, the *King* and *people* (*conjunctim*) on the other, 2 *Chron. 24. v. 16.* But it is the *Entrance* into *Covenant* I speak of, in which the *King* was of right to leade, and had a *principall Interest*, and without whom the undertaking may seeme to have been altogether *unjustifiable*.

11.

To shew the force of this *Argument*, * some have fancied and brought in, a supposed *Coordination* of *power*, betwixt the *Soveraigne* and the *people*; that in case the *Soveraigne* doth foregoe his duty of *Reforming*, the *people* : Themselves in their *Representative meetings* may warrantably undertake the *business* : And it is indeed (this *Coordination* to wit) the maine *Buttresse* or *supporter*, the *Arch-*

12.
* *Gothofred.*
Anon. Dis.
Apolog.
apud Gol-
dash. pars.
13. *Althus.*
pol. c. 14.
Brut. vindi.
Contr. Tyr.
van. Qu. 3.
Or.

pillar.

pillar among the rest, which with them beares up the weight and burden of the present cause.

13.

Other grounds they may have, and *those* more likely here to *build* upon, I question it not; But for *This* (to let passe how vainely and to no purpose, as to a certaine redresse of emergent abuses in Church or State, such power may seeme placed in the *Body Representative*, where the *Soveraigne* onely hath the right of calling, and then of dissolving at pleasure the said *Body*) I conceive of it as a meere *Phænomenon*, an empty airy speculation: and the reasons more particularly of such my Conception, (speak we of a true *Monarchicall* state, as here we do) are these which follow.

Ratio. 1^{ma}.

Whatsoever implyeth a grosse absurdity, is not to be supposed by us.

But coordination betwixt the Sovereign and the People implyeth &c.

Ergo——

14.

Coordination betwixt the Sovereign and the People implyeth.——] It is absurd

furd to imagine a coordination properly and truly so called, which is, saith Cajetan, *Concurfus partialium causarum ejusdem ordinis & in eodem genere causa.* 1. 1^{ma}. Q. 53. (Such, as to our purpose, were the Roman two *Coss.* between whom the *Supream Authority* of that State was* *divided*, and they of equall power each with other) (For, *quoad hoc*, and in some respects, with reference to certaine particular *Acts*, of propounding, voting, and framing *Lawes* in their *Publike Assemblies* when met together, I gaine say not) betwixt the *Soveraigne* and his *Subjects*.

Now such are the people in respect of their *Lord or Soveraigne*: (*My Lord the King* is the usuall *Scripture* expression) *Vi relationis*, by vertue of that mutuall relation interceding betwixt them: *Relatives* I call and so account them in *dispari gradu*, where the one terme excels in worth and dignity the other opposed to it; as here, take the *People* under any notion,* *collective*, or *distributive*: And all the men of *Judah*, the *Kings servants*, 1 *King.* 1. v. 9. All, it is suppos'd, have with unanimous joynt consent, transfer'd their *Reipubl.*

* Σώμα μὲν
εἶναι οὐδὲ οἶον
Δῆμον, τὴν
δὲ ψυχὴν ὁ-
σπερ συνά-
σιν: ψυχὴ
σώματος τι-
μιώτερον, τὸ
δὲ τιμιώτε-
ρον ἀγαθόν
μᾶλλον, Μα-
xim. Tyr.
Dissert. 41.

es illa corpus
num. Sen.
de Clem. ad-
per. Caesar.
li. 1. c. 3.

16.

their power upon him, therefore are all
thenceforth his *inferiours* truly, and be-
neath him.

Again it is absurd to conceive of a
Coordination between the *members* and
the *Head*; Yet such too is the *Sove-
raigne* if compar'd with the *People*: And
Samuel said unto *Saul*, when thou wast lit-
tle in thine owne eyes, wast thou not made
Head of the Tribes? 1 Sam. 15. v. 17.
Head of the Tribes; not of this or that
particular person or persons; yea further,
Head in the *singular number*, not one of
the *Heads* *plurally*, as speaking of more;
like as it is, 2 Chron. 7. v. 2, 7, 9, 11. These
were the *Heads of their Fathers House*,
chiefe of the *Princes*: But, *Head of these
Heads*, 2 Chron. 5. v. 2. Note you must by
the way, the *Jewish Monarchy*, to have
been as restrain'd or limited a kind of
Government in all respects of *Laws* and
Covenants wherewith the *Prince* was
there tyed, Deut. 17. v. 14, 15, 16, 17. 2
Sam. 5. v. 3. 2 King. 11. v. 17. &c. as ordi-
narily we shall meet with; and *Argu-
mentum duſum a pari*. Top. 2. c. 10. where
all or most *circumstances* hold correspon-
dency

dency, is concludent beyond exception.

For what they in interpose here of the *Kings* being a *Minister*, or choicer Officer of *State* meerely; is a groundlesse grosse conceit, and the very *Badg* which your *Jesuites* in disgrace of *Temporal* Princes, if compar'd with their *Soveraigne* Lord the *Pope*, usually bestow upon them; Whereas no prudent *Law-giver*, *Ancient* or *Modern*, among their *Aphorismes* of *State-government*, ever ranked them in so low a degree. Καὶ τοὶ σφοδρὰ γὰρ ἄτοπον ἀνείναι δόξαι ζητῶν τοῦτες ἐν ὑπερηλικῇ μοίρᾳ τινί. *Plato* in *l. περὶ Βασιλείας*: at most, ὑπερίταί καὶ φύλακες τῶν Νόμων, as *Aristotle*, *pol. l. 3. c. 14*. The * *Ministers* * *Dei Vice* of *God*, saith *Saint Paul*, *Rom. 13. 4*. not *rins in terra* of the people: Indeed the *Authors*, or *Ordainers* of such *Ministeriall* Offices in a *State*, *2 Pet. 2. v. 14*. no Officers themselves; *Solomon* thus, wee read, had his twelve principall Officers under him, Officers over the whole Kingdom, *1 Kin. 4. l. 3*. *Traictat. prim. c. 9*. but was none of them *Himself*.

17.

Briefely, *Magistraticall* power in chief. *Ubi sedes meri imperii est*, say *Civilians*, and

18.

and Ministeriall, are plainly *ἀνταρτα*, and in no wise consistent; Unlesse haply they would be understood as speaking in *ordine ad finem*; with relation to the designed end: So the Angels are termed *ministering Spirits* sent forth to minister for them who shall be Heires of salvation, Heb. 1. v. 14. Christ himselfe a Minister, or servant, Mat. 20. v. 28. Phil. 2. v. 7. And thus the Sovereigne we yeeld, without any prejudice to his regall authority; may well be esteemed and stil'd a Minister, *Εὐσεβὸς δὲ λαός*, as *Antigonus* was wont to say of himselfe. *Ael. var. Hist. l. 2. c. 20.* * *ὑπηρετῶν θεῷ πρὸς ἀνθρώπων ὑπέρ- λειαν ἡ σωτηρίαν.* One serving under God for the good and greater benefit of the people.

2dum.

Nothing repugnant to the true condition of Monarchy, is to be supposed by us.

But Coordination in power repugneth to the true condition of Monarchie.

Ergo —

19.

Coordination in power repugneth to the true condition of Monarchy. —] They who

who maintaine Coordination here, necessarily suppose a Communicability of the Sovereigne power to more then one, which neverthelesse I conceive, (now once after a making it over from the people, where before it lay virtually, and tanquan in semine, be it granted, Dispositively in the hands of God.) So properly belonging to, so inseparably seated in the person of the Prince, as that it cannot bee communicated unto any other, save onely in way of deputation, when and how farre forth himselfe pleaseth in the outward exercise of the same.

The Legislative power I acknowledge for common (in some sort) betwixt Prince and People : Originally belonging to the King, the fountaine of it; Cum Ipse sit Author Juris, saith Bracton. l. 3. Traſ. 1. c. 9. Vita & caput & Autoritas in principe est omnium quæ in republic. Anglicana agi solent. Smith. de Repub. Anglor. l. 2. c. 4. He is the life and Head, and strength of what ever is done in the State there; Derivatively imparted to the People, whose advice and joynt concurrence is here of use for the more satisfactory establishment of

of those *Laws* which *Themselves* are afterwards to live under, and be obedient to.

21.

* *Plato in politic.*

But *this* now, the *Legislative power* either way, if well considered, is quite another thing from the *Sovereigne ruling power*; That *Τὴν ἐπιτακτικὴν*, as * *Plato* calls it, τὸ γὰρ ἐπιδάττω ἀρχικώτερόν ἐστι, saith *Aristotle*, *Pol. 4. c. 15.* which yet alone properly both makes and denominates a *Monarch*, and in *Monarchicall States* necessarily consisteth alwaies in *Indivisibili*, and is confined to one.

22.

* *Μοναρχία*
ἢ ἐστὶ τὸ
εὐνομα, ἐν ᾧ
εἰς ἀπάντων
κύριός ἐστι.
Rhet. 1. 1. c. 8

To one I say, and that not by reason of some certaine predominancy of power in the *Prince* above the rest (as some would have it) and no more: Like as it fareth in *naturall compound bodies*, where one of the *four Elements* there in composition, and under the same *Form*, usually prevaieth over the other three; but of * *appropriation*, and *adequate inherence*: No mixture here in the power it selfe, that may be imagined: (*σολοικόν τι*) no plurality of *Partners* or *associates*, communicating in this power.

The

The mixture they dreame of (such as it is, and since they will needlessly have it thus) lyeth not in *Monarchy*, as so, but in the whole aggregate body of *State*, comprizing in it moreover somewhat also of other Governments, *Aristocracy*, *Democracy*, &c. Τοις ἀπορις ἀλλήλων, συνατάσσων; *Iamblych. de vitâ Pythag. c. 27.* Yet so, as that the *Apex* or top of all, which wee call *Soveraignty* (and which truly makes the State to be *Monarchicall*) shall still reside in one: Such to resume the former *Allusion*, is the condition of imperfect mixt bodies, where one of the concurring Elements, yet still remaines entire, not broken or subdued to an equall temperature, with the rest.

Or thus if they please; As *Richerius* frames the compare with Church-government under Christ. *l. de Eccl. & pol. potest. §. 12.* Let the Government here in order to *an *Oeconomy* or externall Administration of it by different offices be truly mixt; yet may the State well enough be simply *Monarchicall* in the Head, the *Fountaine* of it; thence distilling downe

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* *Illud admonendi summu, Reipub. Statum ab Imperandi ratione distare plurimum. Nam Republ. Status Regalis esse potest, gubernatio tamen popularis futura est, &c. Bod. de Republ. l. 2. c. 2. Greg. Tolos. l. 5. c. 1. n. 18. 19. &c.*

in

in some good proportion, suited to the capacity of their severall stations and employments, the strength and vigour of it influence upon other the subordinate inferiour powers : Still subordinate I say, whether Originally and from a first constitution of the State any where, conjoynd with the *Soveraigne*, or whether assumed (and that most commonly) by a voluntary after choice, as long as they hold, (which yet is supposed still they doe) a necessary dependance on him.

25.

At a word, where it is otherwise, and there be to bee found in truth more then one partaking immediately in the *Supream-ruling power*, Coordinate with, and Independant on the *Soveraigne*, which is the *mixture* they must needs meane, if so they would be thought to speake ought to purpose, (whilest yet in the *Interim* they distinguish not, as they should, betwixt *Mixture* and *Limitation* ; This relating onely to an outward manangement of the power in a Regular course by certaine *Lames*, and legally appointed Officers as a-bovesaid, joyned to the *Soveraigne*,
and

and may well consist with *Monarchy*, the other not) let men conceit what they list, that *State* or *Government* whatever, is not truly *Monarchicall*; nor so * to be accounted; but looke how many *Shakers* there are in the *Supream* power; as many *Supream* Governours or *Soveraines* (respectively and according to the different *Interests* they have, more or lesse) shall there be; Since as *Bodine* rightly gives it. *Necesse est ut Regnum quantumcunque est, ac jura omnia Majestatis in solidum uni partitione sublatâ tribuantur. Alioqui non Monarchia, sed Polyarchia dicetur. De Republ. l. 6. c. 8.*

* *De modo Regimin. Angl. ex hac parte. vid. LL. Edô vard. Confess. c. 17. H. 8 vi. An. 24. c. 12. Cambd. Britann. C. de Ordine*

All that can with any shew or colour of *Reason* be here replied to the precedent discouyse, is that the *Legislative* power residing in the whole *Body* of *State* hath perchance some speciall grand influence upon the *Gubernative* seated in the *Soveraigne*; and withall that it is the chiefe or principal of the two: Chiefe or Principall I shall not put it to the Test: but then also must they remember, how that principally, as wee said, it resteth

in the *Prince*, the *Fountaine* of it : And for that *Influence* they speake of, (and all *Monarchies* not wholly absolute have it thus) it is but *Directive* at most, by pointing forth certaine *rules* or *Laws* conformably whereunto the *Soveraigne* is of right to walke, in his after mannage of publike *Affaires* committed to his charge ; no waies *præjudicial* to, or jetting upon in the least manner, as may possibly be conceived, the sacred confines of *Soveraigne Authority*.

* *Hac Sententia quot malis causam dederit, & etiamnum possit, animis penitus recepta, nemo sapiens non videt ;* Grot. de Jur. Bel. l. I. c. 3. n. 8. *Seditiosis hominibus ad res novandas materiam prabet, ac Rerumpl. perturbatio est* affert. Bod. l. I. c. 8.

So fals their pretended *Coordination* in an ordinary acceptance of the *Terme* ; As for those who yet farther by widening a little, (for it is no other) the afore-said *Principle* into a larger extent, will needs bee * placing the *Supremacy* of power in the hands of the *Community*, in them wholly, or (which is all one) in the hands of their *Trustees*, it is a crotchet so absurd, so void of reason, as not to deserve a serious *Confutation*.

For who is there, that but rightly understands the radicall true complexion and difference of *States*, and seeth not at first

first blush, how againe it straight over-
throwes *Monarchicall Government*; yea,
in *Contrarium vertit*, (quite the other
extreame) & *popularem facit*, as *Livy*
well notes upon occasion of the *Law* of
appealing from the *Magistrate* to the peo-
ple brought in by *Publ. Valer. Ciss. Dec.*
1. l. 2. And therefore were the Roman
Dictators we find, (so farre forth * *Em-* * *Nec quid-*
blems of true *Soversignty* for the short *quam Simi-*
Intervals of time they sate at *Sterne*: *lius potest di-*
The same in substance with those *Λουμν-* *ci, quam*
τα' among the *Grecians*, and had *Dictatura*
thence their *beginning*, thinkes *Dionys.* *huic Imperii*
Halicarnass. l. 5.) indued with a *plenary* *potestati.*
power in the discharge of their place, free *Eutrop. l. 1.*
from all further *Appeale* to, or after *ad finem.*
questioning by the *People*: As likewise *Διχτάτωρ,*
were the *succeeding Emperours* all along, *ἐκ λήθη ὁ ὄντι*
ut quibus summum rerum Judicium Dii de- *μοράρχης;*
dissent, *Tacit. Annal. l. 6. c. 2.* *Διχτάτωρ δ'*
ἰξυσίαν. *Ziphil. in Monarch. Augusti.* and *ἀντιπύδου.*
in them truly, not in the people; (Albeit, *vos, Cedren.*
some *tenders* of this nature we shall *in C. Cqs. n.*
sometimes meete with in *story*, made by
the *Emperours* then being, out of *State*
policy, or *Court complement*, you may
imagine) the *highest pitch* and *finall*

stay of *Appeales* to bee found evermore.

29.

So as to give you in short the *issue* of the point; This *opinion* of a *Supremacy* of power, either *Formally* or but *Virtually* through meanes of their *Representees*, seated in the *Comminality*, plainly, as was said, thwarts the *nature* and *true condition* of *Monarchy*, or as plainly, but more grossely, if they shall stand their ground in maintaining the *Government* still to be *Monarchicall*, sets the feet above the *Head*, the *Subjects* above their rightfull Lord and *Soveraigne*.

3um.

That which putteth the *Soveraigne* in the condition of a *meer Subject*, is not to be supposed by any.

But *Coordination* in power putteth the *Soveraigne* in the condition——

Ergo——

30.

Coordination in power putteth the *Soveraigne* in the condition of ——) Because where there are many of joynt and equall power, one for certaine, must needs be subject to the many, if counterpoiz'd and layed single in the ballance against the rest:

rest : Par in parem non habet Imperium, as they say ; but *pares in parem*, necessarily have, and may justly challenge it, of curbing, restraining, and if need be, of *Censuring* the other party.

Yet surely was the Kingly Prophet *David* of another opinion ; *Tibi soli peccavi*, could he say, *Psal. 51. v. 4.* He maketh his *address* unto God, to God alone, as whom he thought himselfe only accountable to, there being none else in power above him, since, *Supremo non datur superius*, and that's expressly the King, *1 Pet. 2. v. 13.* None therefore who might lawfully question him, or take just cognizance of his faults ; So Saint *Ambrose* directly upon the place. *Rex utique erat (David,) nullis ipse legibus tenebatur, quia liberi sunt Reges a vinculis delictorum ; Neque enim ullis ad pœnam vocantur legibus, tuti Imperii potestate : Homini ergo non peccavit, &c.* To a like purpose, *Chrysost. Arnob. Cassiod. Bed. Euthymius*, and *Hierome* in *ep. 2 da. ad Rustic.* *Rex enim erat, alium non timebat :* As being King hee needed not to feare the Courts or threatening censures of men.

Cer-

33.

Certainely, with the Nation of the Jewes, notwithstanding their Princes so near dependance on the People, (manifest from Scripture all along) both in their Election and Government afterwards, as much as any, yet were they no waies judicially or responsibly obnoxious to them, at leastwile the People apprehended it not so: I shall onely instance in that fundamentall grand Law particularly given concerning their Kings, Deut. 17. The King, he shall not multiply horses to himselfe. Nor shall he multiply wives to himselfe. Neither silver nor gold. v. 16. 17. The best and wisest of their Princes afterwards brake this Law in every branch thereof; David, as to the second, 2 Sam. 5. Solomon in all three, 1 King. c. 10. 11. So they, so others successively: Nor were they hereupon, ever, as we can finde, questioned by the People or Sanhedrin in their name. That they summoned Herod before them and proceeded judicially against him, which some object out of Josephus, Antiq. l. 14. c. 17. argues a foule oscitancy or oversight of them in perusal of the Story: For as much as Herod was not King at present,

§ Schikard.
de Jure
Hebr. c. 7.

sent, but onely Deputy of Galilee, a particular Province, under Hircanus; not King till afterwards, and so mean while justly lyable to the coercive power of Lawes; Saul, 'tis true, put his owne life, and his Sonne Jonathans life upon the hazard of lottery, 1 King. 14. But this was an Act of Condiscention meerely, and where he knew himselfe free, not of Constraint: All the penalty then wee read that State at any time inflicted upon their *il-deserving* Princes, was haply after their death the discredit of a lesse noble buriall, 2 Chron. 21. v. 19, 20. c. 24. v. 25. which yet withall doth it sufficiently bespeake the awfull and tender regard they had of their persons whilst living.

Anciently the Rule was *Principes solutos esse Legibus, quamvis Legibus vivant*, Inst. l. 2. Tit. 17. That Princes are * free from the Coercive power of Lawes, though it be fitting they Conforme and live accordingly, both for their owne and the peoples good through their example. He that ruleth over men must be just, ruling in the feare of God, 2 Sam. 23. v. 3. and * Pare-

* Σαυτῶν τῶν
φυλάττειν
τοὺς νόμους
ἐπιδεῖσθαι ἀναγκασ-
την, μὴ ἔχον
ἐπὶ γῆς τὸν
δυναμειον
ἀναγκάζειν.
Agaper.
Diacon. ad
Inst. Imp. c.
27. 39.
* Auson. in
Sentent.
Pittaci.

to *legi quisquis Legem Sanxerit*, was a most equall and just Decree, superadded to the rest of his *Lanes* by the wise Law-giver *Pittacus*.

34.

But notwithstanding this, and what more might be added, if need were, in due praise of *Princes* squaring their Government alwaies according to the *Law*; yet can it not in reason be well conceived, how moreover they should be under, or have wholly concluded *Themselves* within the penall reach of that, which either they * *Ordaine*, as in *Absolute Monarchies* they doe, (and therein doth the *absoluenesse* of their power mainly consist) or have at leastwise, as in limited, a principall chiefe hand in the ordaining; The people (in effect) they only devise and propound the *Lanes*: It is the *Prince* who by his *Royall assent* sets the stamp of true *validity* upon them, (*Νόμοις Βασιλικῶις*, so specially called thereupon, the *Kings lawes*) and hath what's more, among other *Priviledges* the *Right* of course most where establisht in him, of superseding the force & just vindicative rigour of them, as occasion may require, towards others.

But

* Νομοθετης
μεν Βασι-
λευς εστι και
της τῶν νο-
μων Παλαι-
ας τῶν βασι-
λεως. Cui soli con-
cessum est
leges & com-
dere & in-
terpretari.
Justin. in
Confirm.
Digest.
Proam.

But and farther; were it granted the Law, whether *Municipal* or *Divine*, to be above the *Soveraigne*; Howbeit, still I question the power that may give life to the putting in execution of such Law; * *Cogens & coactum requirunt distinctas personas. Grot. de Iur. Bel. l. 2. c. 14.*
 * *Himselfe* against *himselfe*, it cannot bee: And for others, they have their power more immediately from him, as sent forth and authorized by him, 1 Pet. 2. v. 14. and in nature now the Instrument hath no *Energie* or influence backe upon the Cause, but the Cause altogether upon the Instrument: Shall the Ax boast it selfe against him that beareth therewith, or the Saw exalt it self against him who moveth it? Isa. 10. v. 15.

And herein then more particularly among other discriminating circumstances consists a maine difference to be observed betwixt the *Soveraigne* and other inferior powers or principalities; There the partie doing ought contrary to Law, is justly questionable, as having some higher power in foro Humano still above him, before whom he may be questioned and proceeded against. As thus —

Omne

Omne sub regno graviore regnum est. But not so here, the Case is different; Unlesse we shall vainely imagine a still continuance, at leastwise a revocation of the power backe upon occasion ever and anon into the peoples hands; which yet doth it the one way, as hath been argued, instead of Monarchy, bespeake a flat Democracie: and in the other, no certaine settlement of governance at all, (much like as was the precarious Government of the Gothish Kings heretofore in Spaine, *Aymo. Hist. l. 11.* Of the Vandals in Africa, *Procop. l. 1.* up and downe at pleasure of the Commonalty) the people being ready at every turne to catch at this golden Ball of Sovereignty, by resuming it into their owne hands, to the sure and speedy overthrow of the supposed Monarchy.

37.

Or if lastly, for avoyding those former rockes, we shall constitute as twere certaine Arbitrators or Umpires betwixt Them, the People and the Sovereigne, as Judges of his behaviour, and Assertors of the Kingdomes welfare, *Φύλακας τῆς Αρχῆς*, *Plutarch. in Qu. Græcan.* (where yet with-

withall must they be fixed in some *con-*
storian standing body, not *transient* or *un-*
certaine : Else we fall short of the right
Model of such pupillar kindes of Govern-
 ment elsewhere.) Then, as before, They
 plainly are the *Αρχοντες*, and in Them
 doth the *Supremacy* of power finally rest,
 quite crosse to the true condition of Mo-
 narchy.

Thus then againe with them, and accor-
 ding to their *Principles*, the *Soveraigne* is
 made forthwith to put off his *genuine* and
fronted person; Becomes straight a *Subje*:
 a *Subje*t to his *Subje*ts, (such were those
Titular Spartan Kings of old, in regard of
 an *overpowring Ephorie* there, *Reges nomi-*
ne magis quam Imperio, saith *Aemilius*
Probus, and such we read of in the Island
Tabrobane, *Cum quadraginta* * *Re*
storibus, &c. *Solin. Polyhist. c. 64. Plin. l. 6. c. 22.*
 and even such would *Calvin* have *Prin-*
ces still to be within their severall *Domi-*
nions, in respect of those *Ordines Regni*
 every where, (Though somewhat doubt-
 fully he speaks it, and with a *Fortè* there
 added, as you may observe, *Inst. ca*

38.

* Ἀθήνησι
 μὲν οὖν καὶ
 βασιλεὺς τις
 καλούμενος
 μίτρα ἐπράτ-
 τε, καὶ ὑπεῖδεν
 νος ἦν, εἰς τὸ
 ὄνομα τοῦ δῆ-
 μι οἶμαι παλ-
 ζοντος, &c.
 Synes. περὶ
 βασιλ.
 * Et si fuerit
 provocatum,
 Septuagin-
 added, *Inst. ca* *Iudices*
l. 4. sunt-- sum

denique in-
terdicto om-
ni visu &
Colloquio.
jugulatur.

Mart. Ca-
pell. l. 6. c. 37.

l. 4. c. 20. n. 31.) Which if bound up together with the other premised *nesurdities*, (the wofull strange effects also well considered, that have sometimes actually ensued of this *Doctrine*, and naturally ever do,) strongly argues the falsehood of those grounds *Mixture* and *Coordination* here supposed by some, as consistent with the nature of true *Monarchie*.

39.

If in returne to the *premises*, it be said, what then in case the *Supream Magistrate* shall neglect his *Duty*, forbear the *rectifying* of grosse *Abuses* either in *Church* or *State*; which like weeds in a *Garden* will ever and anon be certainly sprouting forth; The *Answer* is *Epietus* his *Arx*, or rather *Saint Peter* his *Tropisus*, 1 *Pet.* 2. must here take place. The same God who stirred up the spirit of *Cyrus*, *Ezra* 1. v. 1. put it into the heart of *King Artaxerxes*, a repairing of the *Temple*, having long layen waste, ch. 7. v. 27. Even He, in whose hands are the hearts of *Kings* to turne them whether he please, *Pro.* 21. v. 10. will in his due time

if devoutly called upon, move the heart
of the *Soveraign* whomsoever and where-
soever, to a through redresse of all exorbi-
tancies.

And further, because of the *singular*
immunity we have pleaded due to the *So-
veraign* each where (if truly such), as free
from all *Humane Cognizance* touching
his defaults, *personall* or *politically*, which
may be committed by him; Nevertheless
that he wax not *insolent* or *overbold* here-
upon, God hath his *waies* and *meanes*
of *punishing* him or them; (*Stories*, yea
Scripture it selfe abound with *Examples*
in this kinde) So as to make good his
severall *Edicts* on this behalfe, whether
generall or *speciall*, against *blood-shed*, *ra-
pine*, *oppression*. &c. though still without
the help of any *inferiour*, and *mortall* *Iu-
dicatory*.

He shall cut off the spirit of Princes, He
is terrible to the Kings of the earth,
Psal. 75. v. 12.

*Regum timendorum in ipsos Greges,
Reges in ipsos Imperium est Iovis. Horat.*

Of



Of PRELACY in Church- Government.



Lear and undeniably evident is the *Scripture*, how that the Apostles by virtue of *power* given them from Christ, *eminently* residing in them, did *Themselves* whilest living exercise true *Prelaticall Authority* (as to the *substance* of it) *i. e.* *Authority* in *chiefe* above the rest of the *Presbyterie*, (though attended on, 'tis true, with divers *extraordinary* and *personall Priviledges*, incommunicable to their *Successors*) in the mannagement of Church affaires : For *Ordination*, See *Act. 6. v. 6. ch. 14. v. 23. 2 Tim. 1. v. 6. &c.* For *Jurisdiction* in the *Directive*

D

part

part, *Acts* 20. v. 17, 18. 28. *1 Cor.* 11. v. 34.
in the *Coercive*, *1 Tim.* 1. v. 20, &c.

2. What needes more ? *Apostoli*,
(i. e.) *Episcopi*. *Cyprian ad Rogat. Ep.*
65. Their Office it was *Episcopall*, *Acts* 1.
v. 20. His *Biskopricks*, saith the Text by
Judas one of the twelve, let another take;
ὁ ἄρχων τῶν ἑννέα ἀποστόλων διοικήσας, as *Isid. Pe-*
lusiota, speaking of the Apostle *St. Paul*,
lib. 3. ep. 212. But that moreover the A-
postles instituted and ordained such a
power, together with forme of Government
in the Church, (præciding from all extra-
venient after defects or enormities) as use-
ful, if not necessary to be retained by suc-
ceeding generations, I thus demonstrate it.

Arg. 1^{um}.

That power in the Church which
Timothy and *Titus* did exercise by
the Apostles speciall appointment is
certainely of Apostolicall Institu-
tion.

But *Prælativall* power or power of
Ordination and *Jurisdiction* in chief,
Timothy and *Titus* did exercise by
the Apostles speciall—

Ergo—

3. Power

3. *Power of Ordination and Jurisdiction in chiefe, Timothy and Titus did exercise—*) First, lay hands suddenly on no man; 1 Tim. 5. 22. For this cause left I thee in Crete, that thou shouldest set in order things, and ordaine Elders, &c. Tit. 1. v. 5. Next, against an Elder receive not an Accusation, but before—1 Tim. 5. 19, 20. These things speake and exhort; and rebuke with all Authority, Titus 2. v. 15.

4. And that *Prelatically or Episcopally*; (so St Chrysostome at once, without further prooffe of the point, in Phil. c. 1. ἡ γὰρ ἐπίσκοπος ἡ ἐνὶ πρὸς αὐτοῦ (τιμὸς.) ἡγεῖται ταχέως μὲν ἐν ἑκείνῃ: The like for Titus) namely by supplying the Apostles roome, who till towards an end of their times most-where discharged themselves this so necessary a duty in the Church; so as then there much needed not any particular local Bishops besides the Apostles: We are not ordinarily to look for any such; nor withall did the present condition of Christian Assemblies, then in gathering, much require it.

5. A subordinate Co-assistance of the Presbytery I grant, (even then,) joyned with the Apostles in the Ordering of Church-affaires, Acts 15. verse 6. 22, 23, &c. And many times, it may be, as forced through absence, or pressed with variety of occasions, they committed the whole performance (Ministerially, to wit, and with dependance still on their over-ruling Power, 1 Cor. 11. v. 34. 2 Cor. 11. v. 28.) to

* *Eosdem illo tempore Episcopos quos & Presbyteros appellabant. Propterea (Apost.) de Episcopis quasi de Presbyteris est locutus, Hieron.* the Presbyters: For the business of Excommunication, we finde it so apparently, 1 Cor. 5. 4, 5. Coll. with 2 Cor. 2, vers. 10. To whom ye forgive any thing, saith the Apostle speaking of the Excommunicate person, I forgive also: Then for Ordination, or laying on of hands, you may suppose the like, since in so numerous a plantation of the Gospel in different places, they could not be every where in person present themselves.

Primum Episcopi Presbyteri vocabantur. Ambros. Tollit vñs rñs excois dñv

6. Which by the way, (& being well observ'd, it easily takes off the edge of their misgrounded allegations of scripture drawn from the Texts after cited, as likewise the Authority of many of the * Fathers rela-

ting

ing plainly in their Discourses to these first beginnings of the Church, and there urging the said Texts, Hieron. in Comment in Tit. c. 1. & in Ep. ad Euagr. Ambr. in Ephes. c. 4. Chrysost. in Phil. 1. & c) occasioned questionlesse, as I was saying, that promiscuous use of the termes Bishop and Elder then, Acts 20. v. 17. 28. Phil. 1. verse 2. 1 Tim. 3. v. 1. Coll. with c. 5. v. 17. Tit. 1. v. 5. 7. 1 Pet. 5. v. 2. 7, &c. by reason of no formall set distinction in those Functions or Offices as yet, or but scarcely as yet, made betwixt them, ἔγω λαβύσης τὰ πληρώματα τῆς οἰκονομίας, saith: Epiphanius, Hæres. 75. And hereupon Sometimes they called them Bishops, ἐπισκόπος in respect of their charge, which was to over-see the flock of Christ committed to them: otherwhiles Presbyters, in regard of their Age or else their Dignity.

7. Or grant we such a Distinction betwixt Bishops and Presbyters, already begunne in the Church (somewhere, and in some places upon occasion, it is acknowledged, and the premised Instances of Timothy and Titus insinuate as much,

* *Polyc. Ep. ad Philip.* though generally and in all places, during the Apostles times, still I presume it was not :) yet as *Oecumenius* and *St Ambrose prima ad Corinth. Ixxxi.* both hint the reason in *1 Tim. cap. 3.* a Communicability of names or appellations (*1. 3. & 4. & c.*) might for a while then, and afterwards, (which it * did, and the rather because of the common usage of Speech formerly, as it happeneth in other like cases, not yet quite forgotten) well follow upon the generall Community of Nature in the Offices * *Ομοίως γὰρ ἀμφω ἱερεῖς εἰσιν*, saith *Oecumenius*, *uterque Sacerdos est*, saith *Saint Ambrose*, both are Priests alike, both indued with Priestly and Ministeriall Authority.

Τὶ δὲ ποῖ
πρεσβυτέρους
παρέλιπον; ἃ
γὰρ περὶ ἐ-
πισκόπων
ἔπει, ταῦτα
καὶ περὶ πρεσ-
βυτέρων ἀμύ-
ζῃ, ὁμοίως
γὰρ—
Oecum. in
1 Tim. 3. v.
8. Vid. Re-
sig. & Theo-
dor. ibid.

8. So for the names of Apostle and Elder, *1 Peter 5. v. 1.* *Joh. Ep. 2. v. 1.* of Apostle and Deacon, *1 Cor. 3. v. 5.* *2 Cor. 3. v. 6.* of Evangelist and Deacon, *Acts 21. v. 8.* Christ himselfe thus an Apostle, *Hebr. 3. v. 1.* a Deacon or Minister, *Rom. 15. v. 8.* Namely in a Confuse and generall acception of the Termes.

9. Prelatically or Episcopally I added,
and

and not as *Evangelists* barely, which is the usuall way of *evading* here: Though as *Apostles* they might say as well, 2 Cor. 8. v. 23. or as *Deacons*, Διακονίαν οὐ πλὴν ἐργάσανται, saith hee of *Timothy* in the same place where he calls him *Evangelist*, 2 Tim. 4. v. 5. Διδάσκοντες ὡς δεῖ, 1 Thes. 3. v. 2. and *Ignatius* in his *Epist. ad Trall.* rankes *Timothy* in a just equipage of Degree with the *Martyr St Stephen*: Neither yet againe by their leave was *Ordination* or *Jurisdiction* properly any *Evangelicall worke*, but rather the *Preaching* and *promulgating* of the *Gospell* within their severall *Divisions*, whereto they were assigned.

10. But to let goe this hold, as also the *Testimony* of diverse of the *Ancients*, who have in their writings *expressly*, and without further *circumlocution*, recorded them for *Bishops*: Nor yet to make use of those *Subscriptions* or rather *Inscriptions* perchance (transplac'd onely) found at the foot of the two *Epistles* to *Timothy* and *Titus*, which how ere some reject, as *false*, at best as *adscititious*, and so *invalid* (though nei-

ther doe they once question the *credit* of any of the *other* belonging to the rest of the *Epistles*) yet I see not under favour why they should not bee of equally binding *Authority* with the *paratitles* (those without the *body* of the *Text* too) to most of *Dauids Psalmes*; with the *Ἐπιγραφαι* or *Inscriptions* to some of *Solomons Proverbs*, as c. 25. These are also *parables* of *Solomon* which the men of *H Ezekiah King of Judah* copied out. It is plaine hee prefixed it not himselfe; So c. 30, c. 31. Againe, (and more pat to our purpose) with the *ὑπογραφαι*, or *closes* to *Psalm 72*. Here end the prayers of *David the Sonne of Jesse*: to *Job cap. 31*. to *Jeremy c. 51*. All alike being certaine usefull clauses for our better *Information*, added (it may be thought) by the first *Compilers* of those severall *Treatises*.

II. First, most sure it is, the *Office* of *Bishop* and *Evangelist*, could not be simply, (at leastwise successively) inconsistent in the same person, (It was but the fixing or limiting of a power before locally unlimited, to a certaine set place of pastorall Jurisdi-

Jurisdiction) no more than was that of *Apostle* and *Bishop*, and the *Apostles* now, (for some of them) over and besides the privilege of an *universall transcendent Jurisdiction* which they had in the *Church*, properly and in strictnesse of *Phrase* were both of these together.

12. This wee have confirmed more fully, as to all *circumstances*, in *St James*, *Apostle*, and *Brother of Christ*, 1 *Corinth.* 15. v. 7. *Gal.* 1. v. 19. withall *Bishop* of *Hierusalem*, *Euseb.* lib. 2. c. 1. 22. in *St Peter* *Bishop* of *Antioch.* *Hieronym.* Ep. ad *Algas*: Qu. 6. So seated, you must observe (upon speciall Reasons inducing thereto) by voluntary choice, and not by vertue of any restraining *Church Ordinance*, which were to evacuate the *unbounded power* of their *Apostleships*.

Ιάκωβος τῷ
Χρίστῳ ἀδελ-
φῷ, ἐπίσκο-
πῷ διὰ πρῶ-
τος τῆς κα-
τοικίας ταύ-
της, *Cyril.*
Hierosolym.
Catech. 14.

13. The other, (concerning the *Evangelists*) in *Saint Mark*, afterwards *Bishop* of *Alexandria*, *Hieron.* Proem. in *Matth.* & *Marc.* in *Saint Luke* *Bishop* of *Thebais* in *Ægypt*, S: *Metaphr.* in *vitâ Sancti Lucæ.* *Bishops* I say, *substantiall true Bishops* all of them, notwithstanding the many

many *Cavils* and *pur-offs* here used by some; Surely, no lesse we may safely inferre, than were their *Successors* in the fore-named *Seas*, who followed after them (*Successio est enim personarum unius ejusdemq; ordinis continuatio*) and were truly *Bishops* in the sence here controverted beyond gain-saying.

14. * *Apostles* likewise they then usually called them and others in like place of Government upon a *Primitive* and first Institution, as * *Theodore* hath well observed in 1 *Epist. ad Tim. cap. 3. verse 1.* either because they immediately succeeded in room of the *Apostles*, else as deputed by them (*vice-Apostles*, as 'twere *Rom. 16. verse 7. 2 Cor. 8. verse 23. Phil. 2. verse 25.*) with a certaine *legatine* power for the plantation of Churches abroad, which they did, and afterwards *Episcopally* præsidèd in them themselves: So for *Clemens Bishop of Rome*, whom yet *Cl: Alexandrinus* somewhere stiles *Apostle*: *Ignatius* thus, Ἀπόστολος Ἀντιοχείας, *Chrysost. Homil. in Ignat. Marcialis servus Dei*, Apostolus autem Jesu Christi, *Marcial. Episcop. Lemniuncens. in fronte Epist.*

ad

Τὸν αὐτὸν
καλεῖται πρῶτος
βουλῆς καὶ
πιστότης,
τοὺς δὲ οὖν
καλουμένους
ἐπισκόπους Ἀ-
ποστόλους ὡς
ἐν ῥωμαίων: οὗ
δὲ χρέον
περιόντος,
Ἑ. c.

ad Tolos. For all which, as touching a different acception of the word *Apostle*, and the no reall inconsistency thereof with the Office of *Episcopacy*, *simultaneously*, or *successively*, *Vid. Hieron in Gal. c. 1. v. 19.*

15. Next for the *As* or *Quatenus* of the poynt, (although neither indeed ought *Formes* and *Modalities* of Consideration *over-nicely* to be insisted upon, where wee agree in the *Maine* or *Substance* of the thing: Else what *Ordinance* well-nigh of Christs *Institution* may not thus be subject to debate by those who will be apt to elude the same, in restraining it to the *Apostles*, or to the *Church* then in being:) The *Order* whether of *Apostles* or of *Evangelists* as here, was together with their *Persons*, *temporall* and *extraordinary*; But the *Power* in question being for substance a *necessary* appendance to the *Gospell*, (which thereupon doth *St Paul* of purpose carefully decipher and set forth more at large in the * persons of *Timothy* and *Titus*, *1 Tim. 5.* *Tit. 1.* *Non tam sollicitus de curâ Timothei, sed propter successores ejus, ut ex-emplo*)

* Μίλλον
κατάναι δε
ἐπισκοπῆς
λόγον—&c.
Dicimus de
Episcop. Offi-
cio, cuius mo-
di esse Epif-
cop. deceat,
indicas: Ne-
que id quasi
Timoth. ad-
monens dicis,
sed ut omni-
bus simplici-
ter loquens
ac per illum
quid omni-
bus conveni-
at, dicans.
Chrys. in 1.
Tim. 3. v. 1.

emplo Timothei Ecclesiae ordinationem custodirent, Ambr. in 1 Tim. 6.) intended to continue, and so in all likelihood committed unto them in the exercise of it according to this Model, as the best pattern or president of Church-Government for the future; Yea nor this moreover, without some semblance of Precept given 2 Tim. 2. The things which thou hast heard of mee, saith He, (having treated formerly of Church-Ordinances, this among the rest, 1 Tim. cap. 3. & 5.) The same commit thou to faithfull men, who shall be able to teach others also. Ignatius, 'tis clear understood it so, either binding on this same, or some other-like passage among the Apostolique writings: Αὐτοῖς καὶ τῷ ἐπίσκοπον ὑμῶν ὡς χριστῷ, καὶ ὑμῖν οἱ μάρτυροι ὡς ἀπόστολοι, saith he in Ep. ad Trallian; Have a reverend esteeme, bee sure of your Bishop, as of Christ; for so have the blessed Apostles commanded us: It cannot in reason bee thought he should teach obedience or respect due to Bishops, by vertue of Apostolick command, and not suppose the Office its selfe to have been Apostolick and so transmitted to posterity.

16. Or secondly, grant the most, that *Timothy* and *Titus* did what they did; as *Evangelists*; after some extraordinary way or manner of *Jurisdictione Authority*; So *They*, so the *Apostles*; yet howbeit were they *single Individual persons*; let the *Notion* or *Formality* of consideration, under which they executed their *Authority*, bee what it will: And this still bespeaks as fully the exercise of *Church-Government* by one at leastwise, *ὁ ἕκαστος ἐκ αὐτῶν*, then in use; not unfitting therefore, though under a *different stile* or *Compellation*, to bee taken up and practised by those of after Ages.

17. What they add further concerning the punctuall time when *Timothy* and *Titus* may bee thought ordeined *Bishops*: the tedious *Journys* they have framed of their *travailes* spent in accompanying *Saint Paul* from place to place; so as they could not in all probability rest settled upon their severall charges; which yet, say they, (and weakly enough, considering the great unsettledness
of

of those first and primitive times) if Bishops, they ought to have done. These with the like Chronologicall uncertaine Calculations, I easily passe by, as being blocks onely cast in the way to stumble a businesse, otherwise plain enough.

2um.

Such power in the Church as the immediate Successors of the Apostles, men learned and godly, did generally both assert and practise, is doubtlesse of Apostolicall Institution.

But Prelaticall power, or a power of one above the rest, the immediate Successors of the Apostles, men learned and godly did——

Ergo——

18. Prelaticall power the immediate Successors of the Apostles, men learned and godly did——] Learned and godly, whereby they might bee able fully to know the truth, especially following so close upon the Apostles times, as they did; and withall godly, that would not, you may be sure, speak or practise ought but what they knew. For prooffe of either, I instance in Clemens, Ignatius, Irenaeus, Polycarp, &c. Polycarp namely Bishop of Smyrna;

Smyrna, one of the seven *Angels*; 'tis thought, whom *St Iohn* was bid write unto, *Rev. 2. v. 8.* Certaine it is, we finde the *Successors* of those seven *Angels*, together with the severall names of their *Churches*, afterwards sitting as *Bishops*, in the first great *Councell* of *Nice*. *Vid. Catalog. Episcop. ibid. suffragantium ad finem Concilii.*

19. Notwithstanding these are but *Humane Testimonies* they'le say, and *Humane Testimony* is no safe ground for them to build their *Faith* upon. *Ans.* Nor do I desire they should: Howbeit, saving *faith*, they may please to remember is one thing, and an *Historicall* beliefe of past occurrences, is another. And for this now they must necessarily * rely upon *Humane Testimonie*, or forthwith abjure the *Credit* of all *Antiquity*, so involving the world in a blinde and darksome *Mist* of ignorance concerning the truth of former Ages.

— pro Magno Teste vetustas,
Credetur, acceptam parce movere fidem.

* Περὶ τοῦ
δὲ τοῖς ἀρχαῖς
λόγοις ἐμπρο-
σθεν, ἡ γὰρ
μὲν διὰ τὴν ἰ-
στορίαν, ὡς ἐπα-
ρα, σαφὲς
δὲ τοῖς τοῖς
ἐκείνων περὶ
γόνος ἰσθ-
σιν. *Plato in*
Timaeo.

20. Especially where the matter is doubtful, and not so cleerely and particularly determin'd either way in Scripture, as both here, as likewise elsewhere in points of Discipline and for Church-Ordinances, (that of Pædobaptisme and Celebration of the Lords Day not excepted) may themselves be Judges, and they must needs acknowledge they are not; whereof Luther in an Epist. of his to Melanchthon gives the Reason, because saith hee the Spirit of God there in holy writ busied as 'twere about matters of higher importance, and necessarily (ex se) tending to salvation, many times slightly or but in generall termes toucheth at those other, else wholly passeth them by.

21. Secondly, Prelaticall power or power of Church-Government by one in chief, is perhaps a piece of the Mystery of Iniquity, which even then, the Apostles yet living, began to worke in the Church, 2 Thes. 2. v. 7. Answ. worke it did questionlesse, and that very dangerously, sundry wayes; Hebion, Cerinthus, Hermogenes, Philetus, and Himenemus branded by

Saint *Paul* for their wilde portentous doctrines, confirme as much: But that any *Antichristian Leaven* had as yet corrupted the Church in her Government (yea in the highest point of Government, as here) it is but *gratis dictum*, because they would be thought to say some thing.

22. Else is it likely, tell me, that the same Saint *Paul*, or some other of the *Apostles*, should no where take particular notice of so great and notable an Innovation; since, *Error Cui non resistitur, approbatur*, as they say, and some Bishops 'tis plaine were σύγχρονοι or Contemporary with the *Apostles*, *Clemens* afore-said of *Rome*, *Polycarp* of *Smyrna*, *Mark* of *Alexandria*, with divers more.

23. But 3dly, to make the most of the Argument, it proves, say they, but a certaine προεδρία or Precedency in Order of one before the rest, in like sence as Saint *Peter* may be said, and truly said to have been *Apostolorum Princeps* προαίμας, ἡγε-
 χος, κορυφαίος, (for and so the Ancients usually stile him,) no superiority of Of-
 E fice,

fice, no preheminence of Power or Command that hee exercised over them.

24. *Ans.* This is but a meere shift upon faile of better Answer; *Timothy* for certaine exercised a true Jurisdictional power in this kinde, 1 *Tim.* 2. v. 19, 20. So did *Titus*, *Tit.* c. 1. v. 5. ca. 2. v. 19. These things speake, and exhort, and rebuke, μετὰ πάσης ἐπιταγῆς, with all command or Authority: And let the Fathers generally be well lookt into, and they will bee found to speak as much: Among the rest, *Ignatius* is most punctuall and cleare, in *Ep. ad Philadelph.* παιδαρχήσαντες οἱ πρεσβύτεροι καὶ διάκονοι, καὶ λοιποὶ κληρικοὶ ἐπισκόπῳ, &c. Let the Priests and Deacons, saith hee, with the rest of the Clergy yield obedience to the Bishop. Againe, in *Ep. ad Smyrn.* οἱ λαϊκοὶ τοῖς διακόνοις ὑποτασσάμενοι, οἱ διάκονοι—&c. The Laity ought to submit themselves to their Deacons, the Deacons to their Presbyters, the Presbyters to their Bishops, and their Bishops to Christ.

25. Now subjection or obedience manifestly

nifestly imports some * Authority or com- * *Oi ἐν κυρίῳ*
 manding power, (*Ἐπίκεινα πάντων κεγεῖσθαι*, *Id. ὑπὲρ ἐπίσκοποις*
 in *Ep. ad Trallian. Potestatem Sacerdo-* *Socrat. in ep.*
talem, *Cypr. Ep. 68.*) restant in the per- *i. e. Praefecti.*
 son whom the whole Clergy must thus be *Vid. Suid. in*
 subject to. *Τὸ ἰσχυρὸν πνεῦμα ὁ ἐπίσκοπος τῷ* *Verb. Εἰς*
πρεσβυτέρῳ καὶ ἐπιπλήττειν, &c. as *Epipha-* *κοπος—ad*
 nius argues the case upon that *1 Tim.* *quem dilectus*
5. 2. 1. Rebuko not an Elder--) What *us & sum-*
 needed a Bishop, saith he, such a caveat gi- *referebatur.*
 ven him in rebuking an Elder (the Mi- *Cic. ad Att.*
 nisteriall Elder, *Epiphanius*, it seemes, un- *l. 7. c. 11.*
 derstood the place of) if so he were
 not above, and had Authority over him.

26. Yet further; This still, say they,
 bespeaks at most but onely some kinde
 of Parochiall Bishops, or Pastors; ruling
 each within the precincts of his owne
 particular parish: and so the word Pa-
 rochia or parish is commonly used by
 Classique Writers. *Ans.* Besides that,
 this is nothing to the Jurisdictional power
 of one above the rest, for which yet do
 I chiefly plead, and which might well
 be before any such Division made of
 Parishes: What was Rome, or Smyrna,
 or Antioch, meere parishes? So great

* *Vid. Pol. Virgil. de Invent. Rerum. l. 4. c. 9. Clem. Rom. in Epitom. vita B. Petr. &c.* * *multitudes of people in every of those Cities, with the many Wards and severall Divisions in each, as questionlesse there was, and all shut up, will they say, within the limits of one single parish; But on the other hand, if the parishes were many, respectively belonging to them, then, it followes that the persons forenamed were true Bishops, as presiding there over the rest, (For and thence surely bare they the name of the place each where, particularly among the rest,) in their severall places.*

27 Again, who so ignorant, as not to know how an usage of the word *παροικία* then, *Can: Apost. c. 14. Constit. l. 8. c. 10.* at leastwise in short-processe of time afterwards, was according to both acceptations, and did signifie as well a *Diocesse* as a *Parish*; *ἕκαστον ἐπίσκοπον ἐξουσίαν ἔχει αὐτοῦ παροικίας, καὶ πόλεως τῆς χώρας τῆς αὐτοῦ πόλιν* — *&c. Concil. Antioch. c. 9. 11. Ancy. c. 13. 18.* Once for all. See *Capitul. Carol. Magn. & Lodov. c. 6. 164. &c.* Where you have both put together into one and the same Canon, *nullus Episcoporum vel Presbyterorum* *rochia*

rochiam alterius invadat: Let none either Bishop or Presbyter incroach upon the confines of anothers parish.

28: Once more, and then you will have in the full *Summe* of their *Replies* here: What though certaine particular persons endued with just power and command over the rest of the Clergie, might be evinc'd and clearly, as so, made good from approved *History*; yet were they, say they, but of *occasionall Institution*; onely set up for the beter ordering and regulating of Church-affaires in their *Synodall Conventions*, and so removeable at pleasure, and the power by turnes communicable to some other. *Ans.* It were a pretty shift this, could they make it out by helpe of any warrantable *Authority*. Indeed Saint *Ambrose* in *Ephes. c. 4.* informes us concerning the *Institution* of Bishops about the *primitive times*; *Quòd ordo; non meritum creabat Episcopum—* *ut recedente uno sequens ei (Presbyter)* *succederet*: A course much different from ours now adays, and quickly altered (yea before Saint *Ambrose* his time,) for avoidance of speciall incon-

veniences following upon such *successive Prelations*, *prospiciente Concilio*, as he there speaks, the *Nicene* it is hee points at, *Can. 4.* But howbeit, Saint *Ambrose* saith not, as he should to their purpose; that the persons preferred on this wise were meere *Arbitrary* in their Continuance, and not for terme of life: The *recession* hee speaks of was doubtlesse a *recession* by death, and so much *Story* assures us of concerning the persons particularly under *debate*, that they held their places of *Government* in the Church *unchangeably*, not quitting them till death, the glorious death of *Martyrdom*.

3um.

That power which the meere *Presbyterie* of Themselves and *Authoritatively* never did nor could they, at least-wise were not permitted to exercise in the Church, during the *Apostles* times, is doubtlesse in the *Prelaticall* usage of it according to *Apostolique* Institution.

But power of *Ordination* and *Jurisdiction* the meere *Presbyterie* of of themselves, and *Authoritatively* never

ver did, nor could they, at leastwise
were not permitted——&c.

Ergo——

29. *Power of Ordination and Jurisdiction the meere Presbytery of themselves did never exercise—*) Else let the Gain-sayers shew it by any Instance, (and it is but their owne usuall manner of plea, This, unpon like occasion) brought from Scripture: For Ordination, that place 1 Tim. 4. ver. 14. Neglect not the gift which is in thee, that was given thee by prophesie with the laying on the hands of the Presbytery, proves nothing at all, if compared with 2 Tim. 1. verse 8. where Saint Paul assumes to himselfe a principall hand at least in the worke; wherefore I put thee in remembrance that thou stirre up the Gift which is in thee by the laying on of my hands, *Διὰ τῆς ἐπιθέσεως τῶν χειρῶν*, not, *μετὰ*, as before 1 Tim. 4. By, not, with; the one noting a bare concurrence in the Presbytery, the other some principality of causation, or speciall influence upon the worke, in the Bishop: And to this purpose are the Apostles Injunctions every where, as may be observed, personally restrictive, lay

(Thou) suddenly hands on no man, 1 Tim. 3. v. 22. For this cause left I Thee in Crete, that (Thou) shouldst set in Order, and ordain Elders—&c. Tit. 1. v. 5. So farre that when as awhile afterwards, through an unwarrantable Custom crept in, the Presbytery of themselves without Commission first obtained from the Bishop, had begun to usurpe upon the said Power, the Council of Ancyra by a Decree fram'd on purpose quickly interposed against such doings, Concil. Ancyra. c. 12. Antiochen. c. 10.

30. And surely not without great Reason (granting the Hypothesis of the Argument true) since alter but the Prescript or Method of some Institution, (especially as to the matter and Persons concerned in it) and the Institution it selfe (probably) must needs become ineffectuall to a compassing of that end for which it was intended, the validity of such outward duties depending evermore mainly upon an exact observance of some prime Circumstances there enjoyned: Let the children of Israel, saith God to Moses, Numb. 9. keep the Passover in the appointed

appointed season— according to all the Rites and Ceremonies thereof shall ye keep it, v. 2, 3.

God who hath ordained and freely made choice of such a meanes, willeth in all likelihood it should be used, (ordinarily, and

cases of * necessity excepted Ἀτιμὰ ἡ λαο-
γίζεσθαι ὁ θεὸς εἰς ἀμαρτίαν τῶν παραβαίνοντων,
διὰ τὸ ἐν αὐτοῖς συμβεβηκυῖαν ἀνάγκην, Justin. Presbyter,
Mart. Resp. ad Orthodox. 24.) after such

or such a manner as he hath appointed, or not at all; whence comes it that, as anci-

ently for certaine the power of Ordinati-
on rested thus ever chiefly in the hands

of some one, the Bishop; * Hieron. Ep. ad
Evagr. * Chrysost. in 1 Tim. 3. Hom. 11.

&c. So boni ordinis Causā at least, or prop-

ter ἰωλαξίαν Ecclesiasticam, as they speak,
the Lutheran Churches have still their

Super-intendents, i. e. in other phrase Bi-
shops, anent S. Hieroms & S. Austins Inter-

pretation of the word long sithence;
Hieron. ubi Suprà. Aug. de Civ. Dei. li.

19. c. 19.

* Apud A-
lexandr. in

in Egypto si-
desit Episco-

pum, consecrat

August. Qu.

in V. & N.

Tess. c. 24.

Consignat.

Ambros. in

Ephes. 4.

* Quid facis

exceptā or-

dinatione E-

piscopus quod

non facit

Presbyter.

Hieron.

* ἡ πολὺ μέ-

σον, ἡ γὰρ

χρησιμότης

μῶν.

&c.

Chrys.

31. Next for the Jurisdictione part, no
better effect than the former concerning
Ordination, workes that place, 1 Cor. 3.
v. 4, 5. where the Presbyterie (for of
them

them I understand it) gathered together, practise a power of *Excommunicating* the incestuous person; They *excommunicate* him I know; but they did it (as was said before) *Ministerially*, and with dependence on the Apostles *Authority*; So as in short then, both powers, as well this of *Jurisdiction*, as the other of *Ordination*, principally appertained to the Apostles for their times, and by their Example to the Bishops after them.

* Intellexit
ibi Hierony-
mus per or-
dinationem,
non potesta-
tam conse-
crandi seu col-
lationem sa-
crorum Or-
dinum, sed
potestatem
Oeconomica
Ordinandi
Ecclesiari-
um, & re-
gulandi, &c.
Marsil. Pau-
tan. Defens. 8. n. 8, 9.)
pac. p. 2. c.
15.

32. And therefore (by the way) must Hierome and Chrysostome in those *exceptive Clauses* premised, where they make *Ordination* the signall and onely proper note of *Episcopacy*, be construed, as using the word in a more *Comprehensive Latitude* of signification, including that * *whole Interest* of Power the Bishop hath, *Kaleoxixas*, both *Ordinative* and *Jurisdiction* in the Church, (for and the words, *xueloviv*, *Ordinare*, used by either, will well beare it, as I shall have occasion to shew more hereafter, *Quest. tan. Defens. 8. n. 8, 9.*) Saint Paul I am sure, defining the just limits of the *Episcopall Office* puts them together, 1 Tim. 5. v. 19, 22.

Tit.

Tit. 1. v. 8. Nor is it likely that what the Apostles by the guidance of Gods Spirit had thus conjoyn'd, the Fathers fore-cited, *They or any*, would goe about to *differ*, or but verbally (if understood aright) report it to a contrary *sence*, which they could not but well know was the *constant practise* of the Church long before their times. The 19. Canon of the first Councell of *Arles* is to this effect in-

definitely universall, *Ut Presbyteri sine conscientia Episcoporum nihil faciant*; that the Presbyters presume not to attempt ought in Church businesse, without the allowance of their Bishops.

*Μηδὲς χα-
ρις ἐπισκο-
πῇ παραστή-
σῃ ἀντιθέ-
ωρις ἡ ἐκ-
κλῆσις. Ignat.
in ep. ad
Smyrnen. ad

33. Neither could they or at leastwise were not permitted.) The power it selfe either way, whether Communicably inherent in the whole Presbytery, as flowing from one & the same specificall Order, (onely distinguishable secundum gradus, by some new degree of perfection Intensively or Extensively super-added) common to both, and joyntly conferred upon them by Christ in that his last Legacy, *Ioh. 20. verse 22, 23.* as so me; or whether diversified with the Order in relation

Magnes.
Vid. Constit.
Apost. l. 2. c.
27, 31, &c.

* *Episcopi & Presbyteri una Ordinatio est*—

Ambr. in

1 Tim. 3.

Unus penè gradus—

Hier. &

Primas. Ib.

Aug. Qu.

ex utroque

Test. l. 4. c.

161.

* *Episcopi*

sacerdotes se

esse noverint,

non Domi-

nos. Hieron.

ep. ad Nepo-

tian.

* *Et in com-*

muni debere

regere Ecclesi-

am. Com-

ment. in Tit.

cap. 1, & c.

* *Nic. Cu-*

san. de Con-

cord. Catho-

lic. l. 2. c. 13.

to the foresaid speciall *Acts* of *Ordination* and *Iurisdiction*, shadowed forth, say they, in that *Originall distinction* to be found betwixt the *Apostles* and the 70, as others; both of eminency in the *Schools*; doe hold; *i. e.* in other termes, whether there bee different *Táξis*, or *Edóxi* here conceiveable; (And * *this* now againe, together with the * *Supercilious* fastidious demeanour of some in place, *Ἐκείνῃ τῇ ταπεινότητι*, as *Greg. Naz.* speaks: Their withall * *ingrossing* to themselves the whole power in Church-affaires; without the assistance of their *Presbyters*, is another thing that divers of the *Fa-*thers may seem in some doubtfull *Pass-*ages of theirs to have scrupled at, not in any-wise the truth of *Episcopall prehem-*nence or superiority in *Station*; which e-very where, even in those very passages they clearly grant:) The power it selfe, I say, one way or other, at present I dispute not, but onely the *externall lawfull exer-*cise of such power, (the way * *Cusanus* here took in stating the poynt,) now at length upon reason to be given in the subsequent Argument, begun to bee re- strain'd and made over *αὐτῷ τῷ ἐπίσκοπῳ*,

to one, which as hitherto lay in *common* among them, practisable most where, as hath been said, by the yet surviving *Apostles*.

34. That this was so, why otherwise I would faine know were the so oft mentioned *Timothy* and *Titus* deputed unto the Churches of *Ephesus* and *Creet*, with *speciall Authority* from *St Paul* to this very purpose, *1 Tim. 3. Tit. c. 1. v. 5.* since for *Presbyters* surely, now after the *Apostles* so long abroad in person among them, and his having planted a Church eyther where, there wanted not store of them already.

35. For some greater grace or countenance of the businesse, They'le say, Not so neither: For besides that a bare *Commission* from *Saint Paul* directed to the *Presbyterie* there already resident, would have serv'd the turne, (and some such course, I say, the *Apostles* sometimes must necessarily have taken, because in so numerous a plantation of the Gospell streight in different remote places, they could not upon all occasions, either They,
or

or their *Legates* bee every where ready at hand.) That's but a reason of their owne coyning, and therefore say I with as good or better, considering both the *practise* of the Apostles themselves, and then of those who next after them manag'd the affaires of the Church, and without all peradventure best knew the mindes of their predecessors, it was to exemplifie and settle there, (and every where) such a particular forme of Government ere his departure out of this world, now at hand, as himself professeth, *1 Tim.* 4. v. 6.

36. Concerning other matters of Church-Discipline, wee finde he did thus; *1 Cor.* 4. v. 17. ch. 7. v. 17. So teach I—and, So ordain I in all Churches, &c. nor is it likely hee should here vary from the accustomed Method of his proceedings; But and therefore, *Ab Apostolis instituti sunt in Ecclesiis Episcopi successores eorum*, saith *Irenaeus* plainly, l. 3. c. 3. l. 4. c. 4. (Succession in Office it is we speak of, not in Time or Doctrine, or other common respects, which none will deny to the *Presbyterie* also, but that's not the point.)
Again,

Againe, *Apud nos Apostolorum locum Episcopi tenent, Hieron. ep. ad Marcell. Vicariâ ordinatione, Cypr. ep. 75. Filii eorundem, Aug. in Psal. 45. v. 16.* Where the 3. latter cannot be otherwise understood than as speaking of true Prelaticall Bishops, nor consequently the first; And to remove all doubtings, the foresaid *Irenæus* a little after, *l. 3. c. 14.* cleerely distinguisheth betwixt Bishops and Presbyters, * *Convocatis Episcopis & Presbyteris*--&c. saith he, paraphrasing on that passage of Scripture, *Acts 20 v. 17.* A difference in the Functions, it seems, even then, the Apostles yet living (some where and in some places at leastwise, as I said) he knew well enough, howbeit elsewhere he commonly confounds the appellations; yea further againe, treating of the same Argument, concerning a succession in Church-government, *l. 4. c. 45.* he delivers, as he tels us, what he had received in this particular, upon good Authority, and but at 3^d hand from the mouth of the Apostles, *Quemadmodum audierat à quodam Presbytero, qui audierat ab his qui Apostolum viderant,--Seniorem Apostolorum Discipulum,* He records him to have

* *Convocatis Episcopis & Presbyteris qui erant ab Epheſo & reliquis proximis Cinitatibus, &c.*

have been, c. 23. some ancient *Disciple* or *Follower* of the Apostles.

Aum.

That Forme of Government which makes most for the Preventing and Composing of Church-differences, is (Cæteris paribus) to bee preferred before all others.

But Prelaticall Government, or the Government of one in chiefe, serveth best for the preventing and

Ergo——

37. *That Forme of Government which best serves for the preventing and compos—*] *St Hierom. in his Comment. in Tit. 1. (whom they of the adverse party do here most relie on, and whose Authority yet at worst, I might, if need were, sufficiently counterpoize with the Authority of Ephianus his equall for time, and direct opposite in the present Argument, Hæres. 75) fetcheth thence the Rise & first beginning of Episcopall prelation in the Church, alluding to that passage of the Apostle, 1 Cor. 1. v. 11. For it hath been declared unto me of you my Brethren, that there are contentions among you, — &c.*

✧ Olim idem erat Episcopatus quod Presbyter, & antiquam Diaboli insinuat studia & Schismata in Ecclesia fiorent, &c.

38. I

38. I presse not the *Argument* in the *Fathers* misconceived sense, as relating to his *owne times*, but in the *true*, and as (comparing this *passage* with divers others *elsewhere*, particularly in *Ep. ad Evagr.* where speaking of such *Church-divisions*, he * straight inferreth the Con- * *Iacobus*
stitution of *Bishops* successively in *Alex- Cognomento*
andria, beginning at *S. Mark*, Nam et *A- Insuper* post,
alexandria à Marco Evangelistâ usq;-- &c.) *passionem*
he certainly meant it, of the times fore- *Domini sta-*
passed and gone, which this way also a- *tixi ab Apo-*
gaineth the *Origin* of *Episcopacy* up- *stolis Hiero-*
on the *Apostles*: For since *divisions* *solum. Epis-*
were already begun in the *Church*, it *copus ordina-*
cannot be imagined they in *wildome* *tum; Hie-*
should not forthwith ere their *departure* *ronym. in*
hence, have been as carefull of applying *Catalog.*
such a *Soveraign Remedy* as their *Succes-* *Script Ec-*
sors afterwards were, or that indeed the *clesiast. c. 3.*
Father should conceive otherwise.

39. *Consuetudo* with *S. Hierome* there
in the place prealledged, *Ex Comment.*
supra. Tit. 1. which so strenuously & unan-
swerably, as they think, they inculcate up-
on us, *Noterint Episcopi se magis consue-*
F *tudine*

tudine quàm dispositionis Dominica veritate Presbyteris esse majores, &c. is no more in truth then Apostolica Traditio, an Apostolike Tradition or Ordinance, brought in by them the Apostles occasionally, and after some short proceſſe of time, but not injoynd by any immediate or expresse command of Christ, according to that of S. Paul in the case of Marriage, 1 Cor. 7. This speak I, (saith he, giving his judgment thereupon) and not of commandment, v. 6. as contrariwise, unto the unmarried I command, yet not I, but the Lord, v. 10. And in this sense the said Hierome in Ep. ad Evagr. sub fine, more clearly interprets himselfe, where treating of the originall distinction betwixt Bishops, Presbyters, and Deacons, in the Church, derivable from that Platform of Hierarchicall

Government under the *Law*, consisting of an high *Priest*, *Priests*, and *Levites*, *Mt Sciamus*, quoth he, *Apostolicas Traditiones sumptas de Veteri Testamento* -- &c.

* Μία γὰρ ἐ-
πὶ πολλῶν ἔ-
ληφται ἰά-
ξις, ζῆλος ὃ
τοῖς πολλοῖς
παρέβηαι τῷ
κρείττονι, καὶ
ἐριῦσι—Θς.
Τριμεγίστ.
primand.c. 11

40. But now for the *minor proposition*, and in *confirmation* thereof, we finde it to be thus in all *affaires*, and upon all *occasions*; The nearer things grow to an *u-
nity,

nity every where, the further off are they from a wasting *division*: therefore, *Imperator unus, Iudex unus Provincia; in navi unus gubernator, in Domo unus Dominus; &c.* as the same *S. Hierome* else-^{* Ep. ad Ro.} where pleading for *Episcopall Jurisdiction*.^{2da.} on in the Church, of Superiority of one over the rest there: When *Moses* by *Jethro's* advice, *Exod. 18.* had for his greater ease, divided the burden of *publike affaires* among the *seaventy chosen Elders*, in case they could not, or should not at any time agree, he reserves himselfe as the *ultimate Judicatory*; whereto they might resort for the closing up all *Controversies*; And as the ground then of *Jethro's* counsell, and *Moses* his alteration made thereupon in the *mannage of common affaires*, was *occasionall*, (the *importable burthen* which before lay on *Moses* shoulders alone, *v. 18.*) yet was it not effected without Gods *speciall appointment* or *command*, *v. 23.* So here the occasion of setting up *Bishops*, some with power above the rest, were *divisions* sprung up in the Church; howbeit, neither were they set up, it may well be thought, without the *particular direction of Gods* ^{* Spi-}

Visum e-
nim & hoc est
spiritui san-
cto ut inter
Presbyte-
ros. &c.
--Euc. de
Regn. Christi.

rit working in the Apostles, and inclining them thereunto, as the likeliest remedy in all reason against such divisions.

sum. & est
ad hominem.

Such Form of Government as cometh up nearest to the Proto-type, or first pattern of Gods owne framing, is by warrantable Analogie of Scripture, and from their owne Principles chiefly to be imbraced in the Church:—(For, and thus argue they in maintenance of the Presbyteriall Government, by making Pastors answerable to the Priests under the Law, Lay-Elders to their Lay, Deacons to their Levites, their Consistoriall Seigniories to the Jewish Sanhedrim, &c.)

But Prelaticall Government (or the Government of the Church By Bishops, Ministers, and Deacons, &c. cometh nearest to the Proto-type, or first

Ergo, —

41. Prelaticall Government, or the Government by Bishops, Ministers, — &c.] Among the Jews, to whom the Almighty had himselfe prescribed a particular set

set Forme of Government in the Church,
and according to this first Foundation of
Church-Discipline there laid, with a cer-
taine eye thereupon, it is probable (as
Hierome fore-cited in his *Ep.ad Evagr.*)
Christ afterwards framed and settled the
Superstructure of his Gospell-Government:
Besides the High Priest there, who was
universally over the rest of the Hierarchy,
(Archbishop you may stile him) partly
for Orders sake, and partly as a Type of
Christ to come; they had moreover
their second High Priests; 2 King.23.v.4.
c.25.v.18. * Chiefe of the Priests and Le-
vites, 1 Chron.24.v.5, 6. (Επισκόπος they
also then called them, Num.4.v.16. Neh.
11.v.22.) Bishops with us; Their inferiour
sort of Priests suting with our ordinary
Ministers, their Levites with our Dea-
cons, their Colledge of Prophets, 2 King.2.
v.3.5.c.6.v.1.c.22.v.14. with our Cathe-
drals; answerable these to those
or locall Presbyteries, consisting of Bishops,
Priests and Deacons, together of so solemn
use in the Primitive times, and had thence
questionlesse, as those againe from Apo-
stolike practise Act.25.v.4,6.c.21.v.8. the
immediate rise or ground of a first Insti-
tution.

* Qui nun-
cupabantur
principes sa-
cerdotum,

nunc Episco-
pinominan-

tur; Isid. His-
pal.de offic.

l.2.c.7.
* Constit.

Ap.1.2.c.28.
47. Ign. &

Cyp. in ep.
Passim.

Βουλὴ Ἐκκλη-
σίας, Orig.

Contr. Cels.
l.3. Ordinis

Confessus.
Terr. Caus

Presbytero-
rum. Hieron.

&c.

42. And here have they then (could they see wood from trees) the best and truest patterne of Presbyteriall Government (since they are so taken with it) to be found in all Antiquity, the Bishop joyned with his Presbytery in the dispatch of Ecclesiasticall Affairs, *Ut Episcopus nullius causam audiat, alsque presentia clericorum suorum*, Concil. Carthag. 4. c. 23. which verie thing doth the placing anciently of Bishops and Canons houses with us, close to the Cathedral each where, stil bespeak, according to an Ordinance framed therefore and on purpose, *Ubi Supra. c. 26.* reviv'd afterwards by Egbert. Archiep. Eborac. Constit. 45. namely, their readier and more expedite mutuall advice in such Transactions.

43. This and what more might bee argued in defence of Prelaticall Government, or Church-Government by one in chief (call him what you please, Πρεσβυτης, προπυγμαγον, Επισκοπον, the name I contend not for) is not to be understood as spoken of a Monarchicall exercise of the same: Some wil be apt to say, it savoureth too much

much of that τύπος ἐξουσίας κοσμικῆς, condemned in *Bishops*, *Concil. Eph. c. 8.* and yet whether they of the *opposite* party do not here tread down the *Bishops* formerly supposed *pride*, with *another* as great, or greater *pride*; nay further, prove not guilty of that φιλοπρωτίας censured by Saint *John*, 3 *Joh. v. 9.* as much as they with whom they so hotly contend about it, I spare to censure. Or secondly, in vindication of their wonted *Titles*, *Reall* or *Nominall*, (though I see not in true reason, what *title* of honour may be thought too high for *them* whom the *Spirit* of God its selfe, *Rev. 8. v. 24.* hath dignified with the glorious compellation of *Angells*, ὡς μετέχοντας τῆς τοῦ Ἀγγέλων ὑποφαιτικής ιδιότητος, *Dionys. Areopag. περὶ ἑβαντῶν ιεραρχ. c. 12.*) Or lastly, in maintenance of their *persons*, if peccant and liable to just *censure*, (as indeed, who is not? *Homines sumus, non Dei*, and besides, ἄλλο μὲν τοῖς ὄντι τὸ πρῶγμα; ἄλλο δ' ἡ δόξως μετῶν, saith *Isidore Pelusiota*, l. 2. *Ep. 52.*) But onely in defence of the *precisely*, and truly *Primitive Authority*, maintained thus, and to this height in every particular long since by that worthy Instrument of the *Churches*

ches Reformation, Martin Bucer, De Regn. Christi. l. 2. c. 12,

44. What the Apostles first *exemplarily* practised *themselves*, then afterwards lett it to others of their appointment, and what they thus did, they did it (let me adde) either from the Spirit *immediately*, 1 Cor. 7. v. 10. or at leastwise *agreeably* to the *dictates* of Gods Spirit, v. 12. Coll. with. v. 40. Some things *extraordinary*, 1 Cor. 14. v. 29, 30. Jam. 5. v. 19. some *ordinary*, but *temperarie*, Act. 15. v. 28, 29. 1 Tim. 5. v. 9. and some for *continuance*, as this haply among the rest. The Church of Christ hath generally received and constantly maintained in all Ages, *ab Apostolic*; which if both put together, doth some way tant-amount, and comes closely up to a *jus Divinum*, cannot but seem harsh in us utterly to abolish and take away; *Pædo-Baptisme*, a keeping Sabbath on the day we Christians do, stand or fall, in a manner, upon the same bottom; *Apostolique Tradition* namely, back'd with a *perpetuall* and *generall* practise of the Church, which yet are we by the Apostles advice to hold fast, 1 Thes. 2. *καταῖν*, even to the uttermost of our power.

45. And

* *Id verius quod prius, id prius, quod ab initio: Ab initio id quod ab Apostolis; Id ab Apostolis traditum, quod apud Ecclesias Apostolorum fuerit sacrosanctum. Tertul. Cont. Marcion. l. 4. c. 5.*

45. And to conclude, be the worst imagined, it was a grosse over-sight of that *Vine-dresser* in *Gellius*, who instead of *pruning* the trees, and *lopping* off only some superfluous branches or other, *Fruetula atq; virgulta simul omnia convellit*, made short worke of it, and cut up branch and root together; *Ceritè meritò reprehendendi sunt, qui odio abusum in his ordinibus & dignitatibus, universum hunc ordinem quem Hierarchicon appellant, ut nervum Antichristi, sublatum volunt; Cassan. Consult. Artic. 14.*



Of Ruling LAY-PRESBYTERS.

THE Government of Christs Church by Lay-Presbyters joyned to the Pastors, hath of late been much insisted upon, greatly pressed and indeavoured on all hands,

--*Hoc Ithacus velit & magno mercentur Atreida*; where this mixed form of Government first drew breath in forraign parts, how it came over, and by what means it received countenance and entertainment here, I leave to others to enquire after; but that such a party-coloured coat, such a Linsie-woolsey garment is no fit weare for the Spouse of Christ, (nor shalt thou plow with an Oxe and an Asse together, as it there followeth, Deut. 22. verse 10.) a Government this neither lawfull nor necessary

cessary in his Church, one or both, I thus evince it.

That Government which hath no expresse clear testimony in Gods Word, or but some necessary deduction thence to ground upon, is not of Divine Institution, nor by their own Rules to be received in the Church, but rather held as Antichristian.

Arg. 1^{um}.

But the Government by Ruling Lay-Presbyters hath no expresse cleare testimony in Gods Word, or but some necessary deduction thence. —

Ergo —

2. *The Government by Ruling Lay-Presbyters hath no expresse clear testimony in Gods Word, or but some necessary deduction thence. —*) Let the places be examined they most confide in, *Rom. 12. v. 8. 1 Cor. 2. v. 28. 1 Tim. 1. v. 17.* First, the places alledged (the former two to choose, be but uncertain generall ones, and which no wayes (though ne're so industriously wrought and fitted by the diversity of *Expositions*) closely come up as they ought, to the *cause* in hand:

Strange

Strange to me, that in a *point* of so high concernment, as where both *Church* and *State* are mainly interess'd, wise men

* *Fundamenta sic sunt fassanda, uti* should offer to build upon so weak and sandy a * foundation.

fodiantur--

ad solidum,

& in solido,

quantum ex

amplitudine

operis pro ra-

tione videa-

tur, Crassitu-

dine ampliore

quam pariet-

um qui su-

pra terram

sunt futuri

Vitruv. l. 1.

c. 5.

3. But then *ad partes*, He that ruleth with diligence, *Rom. 12.v.5.* i.e. say I the *Civill Magistrate*; for if you marke, the *Apostle* having in the beginning of this *verse*, joyned to the two immediately precedent, gone through with *Church-Offices*, he strikes out here into an enumeration of generall and common *Duties*.

4. Or againe, he probably intreats there, not altogether of *different Functions* or *Offices*, (*subjectively* different, I meane) but moreover of the *diversitie* of *spirituall gifts* co-incident in same person; In the sixth *ver.* where he entereth upon an enumeration, he plainly nameth *gifts*.

5. So for the *1 Cor. 12.v.28.* God hath set some in the *Church*, first *Apostles*, secondly *Prophets*, — then *gifts* in healing,
helps

3.
gh
nd
en
nd

Qu.3. Lay-Presbyters.

77

helps, Governments, — &c. Diversitie of Gifts is the very subject of his discourse in this Chapter, ver.1. The Apostle here too withall, you may observe, useth the *Abstract*, *Ανιλήψης, κυβερνήσης* thereby intimating (as 'twere) some such difference, not of stations or Offices, but of spirituall endowments; whence further upon an exact recapitulation had in the Concrete of the said Church-Administrations, ver.29. 30. he leaveth out that of *Helps and Governments*, as being onely certaine usefull appendants (it may bee) to the fore-going Offices, and so comprised under them.

6. Or secondly; grant the words import a distinction of personally different Offices, like as that of *Apostles, Prophets, and Teachers*, there also mentioned, doth: What then? Are therefore *Lay-El-* ders straight the *men*? Or, must they necessarily be the persons understood among all others? Why not rather *Deacons*, say I, if guesses may have place, who were plainly taken in, we read, *Acts 6. v. 1. 2.* as **Helps* to the Apostles in their worke of *ministering* to the *Saints*; and

* Εξω δὲ Διάκονος τῶν Ἐπισκόπων ἀκούσας, καὶ ὁ θάλαμος, καὶ ὁ μαγειρεῖν καὶ ἰώδους πῶμα πωλεῖν ἐπιτάλασσοντες. *Exo δὲ Διάκονος τῶν Ἐπισκόπων ἀκούσας, καὶ ὁ θάλαμος, καὶ ὁ μαγειρεῖν καὶ ἰώδους πῶμα πωλεῖν ἐπιτάλασσοντες.*

c.44. *Opitulationes, — ut Titus Apostolo vel Archidiaconi Episcopis.*

&c. *Gloss.* Interlin. had

had moreover, together with and under the *Presbyters*; power questionlesse in the Rule or Government of the Church; Else neither would *S. Paul*, 1 Tim. 3. v. 12. have so carefully as he doth, required in them before their admission, a skill of governing their own houses well, but only in order (coll. it with v. 4. & 5.) to their Government afterwards of Church-Affaires.

7. And by this further without more adoc, to omit diverse other not improbable Constructions, which have and might be well made use of, you have in the third place an Answer unto that 1 Tim. 5. v. 17. Let the Elders that rule well be accounted worthy of double honour; especially they who labour in the word and Doctrine; The Ruling and the Labouring Elder be-
 / speak but one and the same subject, in whom these severall gifts or abilities of teaching and of governing, do sometimes haply concur, and it is to bee wished they alwayes did, for the good and benefit of Gods people; Every true Minister, specially if called to some more eminent place or station, for the exercise
 of

of his *Ministry*, *Virtute officii*, ought to be thus qualified.

8. Where if he shall discharge his duty sufficiently well in both respects, he is worthy of double honour, *Officii & Doctrina*, saith S. Hierome: Or againe, double, that is, in plainer language, great * honour; for your shame you shall have double, and for---
Isa. 61. v. 7. Jer. 16. 18.

— ὅπασσι θήσαντες δίδυμον,
Μαγλοσυνῆς. Pind. Olymp. od. 6.

At gemina & mammosa Ceres, - Lucr. l. 4.
h.e. plena, ampla, Turneb. Advers. l. 27. c. 35.

which by the way, for that maintenance is a chiefe part of the honour here enjoyned, v. 18. if their Lay-Presbyters shall chance to challenge it (as granting them a being in vertue of this Text, they may, and who can promise but they will;) *ve visis* as so, woe to the poore overburdened Parochians, whose charge hereby must needs be greatly multiplied, and increased.

* Τίμιον
μιν ὃ καὶ ὁ μη-
δὲν ἀδικῶν, ὁ
ὃ μὴ ἐπι-
τρέπων τοῖς
ἀδικῶσιν ἀ-
δικῶν, πλείον,
ἢ διπλασίας
τιμῆς ἀξιό-
τιμον
Jul. Miso-
pog.

9. But to returne ; If over and above, as to that other and more essentiall part of his *duty*, conversant about teaching, he shall abound, (*Intra ambitum ejusdem Generis*, you must take it, by comparing *Bishops* with *Bishops*, and *Ministers* with *Ministers*;) prove, I say, notably laborious and diligent in the worke of the Gospel, then the *μάρις* seasonably comes in; such an one especially is worthy of great, yea, the greatest honour; *Ἀρχὰς λαλῶν ταύτας ὁσας ἀποδίδουσι, βελύσσει δὲ τὴν περίληψιν, καὶ κερῖναι, καὶ ἐπιλάξαι, καὶ μάρις τὸτο*, saith the *Philosopher*, *Pol. 1.4.c.15.* reckoning up the several rights, or privilegiall duties incident to *Magistracy*: And will any say because of the *μάρις* here intervening, he speaks not wholly in order to one and the selfsame kinde of *Magistrate*? *Vellemus quidē singulis quibusq; Devotissimis Reipub. virtutis multò majora deferre compendia, quàm eorum dignitas postulat, maximè ubi honorem vita commendat, Vopisc. in vit. D. Aureliani*: And what? must these *Devotissimi* with the *Historian*, and in his sense, have needs been persons of different ranks or professions because of the max-

ime here inserted and comming between?
Pheu, pheu.

10. A like place you have for *Substances* Heb. 13. v. 17. and the Apostle there cleerly, and without controverſie ſpeaks it by the *preaching Miniſter*; it cannot otherwiſe bee underſtood in a right coherence of the termes; Remember them that have the rule over you, who have ſpoken unto you the Word of God; ſo 1 Theſ. 5. v. 12. Know them which labour among you, and are over you in the Lords, and admoniſh you: Κοινοῦντες and προϊσχυροῦντες, are the words againe.

11. The *Fathers* and generally all the *Antients*; before the *Deviſers* of this new *Platforme* of *Church-Government*; have thus underſtood the *Text* in hand, of *Pastorall Elders* altogether, S. *Ambroſe* (for one) among the reſt, whoſe *authoritie* notwithstanding *elſewhere*, they principally rely on: At a word, this which hath been offered, is in effect all the place will naturally affoord; what's more, is but *pump't* and *ſtrain'd*; the *Text* made to ſpeake more then haply God

or his holy Spirit ever put into it.

12. Thus albeit, as he speaks, a three-fold cord is not quickly broken, yet is the force of their triple Argument drawne from the three forementioned Texts, easily loos'd and dissolv'd.

13. On the other side, see Acts 15. v. 23. where you have Elders and Brethren, (Elders of the Priests, or Ministers, to wit 2. King. 19. v. 2. Isai. 37. v. 21.) and Brethren of the Laity, set as termes contradiſtinguiſh'd one from the other. Again, Acts 20. v. 18. 28. 1. Tim. 5. v. 14. 1. Pet. 5. v. 1. 2. Joh. v. 1. &c. in which places with the like (where ere there's mention had of Elders in a Gospel-sense) you shall finde the name all along, no one place I am certaine, beside those we have examined, but capable of their deſiſed conſideration, ſtill relating to the Paſtorall Elders or Teaching Presbyteriall Officers or Priests, not improperly ſo rendred of ſome, both according to the Analogy of the words, as alſo the nature of the office they ſuſtain, by ſucceeding in roome of the Leviticall Prieſthood formerly, Iſa. 66. v. 21. as to a
perfor-

performance I mean, of Gospel-duties.

14. Therefore so nominated either from the speciall condition and qualitie of their offices which is Πρεσβυtery, Now when we are Ambassadors for Christ, (Πρεσβυταί) as if God did beseech you by us, 2 Cor. 5. v. 20. else from the age of the persons, according to that of the Philosopher, Pol. 7. c. 9. whose advice there it is, Διὰ χρόνον ἀπογενησθαι &c. that men of yeers and riper standing in time be chosen to the Priesthood; Thus Segnior, Seigneur elsewhere, Alderman sive Ealderman with us, titles thence of prefecture and dignity; Apud la- * καὶ γὰρ Ἰδε cademonios senes appellati, qui summum Πρεσβυτέρους quendam Magistratum gerebant, Fenest. lib. 2. cap. 1. — Nomen & ætatis mite Senatus ἡ ἀρίστος, γῆ- εὐλας ἐὶ αὐ- habet, Ovid. Fast.
 ἄσασιν οἱ πα-
λαιοὶ καλεῖν,
Dyon. Halicarn. Antiq.
Rom. l. 2.
Τῶν τῶ Δῆμου
ἐνλιμοτάτους,
Suidas.

15. And such now in all probability likewise did the Apostles at first make choice of to serve in the Ministry of the Gospel; whereupon commeth it that Saint Paul so excuseth (as 'twere) the youth of Timothy, Let no man (saith he) despise thy youth, 1 Tim. 4. v. 12. Hesychius joynes both * Hesych. reasons together, ἡρώδης, γέροντες, ἀρχόντες, λεῖτες.

πρεσβυτέρους, &c. A like doth *Isidore Pelusiota*, lib. 3. ep. 97. scholling a certaine *Presbyter* for his loose *irregular* behaviour in divers respects, Πρεσβύτερον τὸ ὄντα, saith he, διὰ τὴν ἡλικίαν, καὶ καλούμενον διὰ τὴν χειροτονίαν, παρὶ. &c.

2dum.

That forme or manner of Government which without just warrant from the word, trencheth too closely in the practise of it upon the Ministeriall Function in things wherein it hath no right or Interest, is not to be borne with in the Church,

But the Forme of Government by Ruling Lay-Elders trencheth too closely in the practise of it upon the Ministeriall Function, &c. (viz. in point of Excommunication, Ordinations, Superintendency, either in all, or some of them.---)

Ergo—

15. The Forme of Government by ruling Lay-Elders, trencheth too closely-- Concerning Excommunications, or power of the Keyes formally and truly, (the same be said of other Ecclesiasticall duties whatever) residing

residing in the * *Ministry*, the proper * *Λαικοὶ ἐκ*
 subject of it; see *Mat. 18.v.17, 18. Tell it* *ἐπιτέπομεν*
unto the Church;---verily I say unto you, *ποῦν τὸ ὄν*
whatsoever you shall binde on earth--- *ἱερατικῶν*
Ἐκ. The Church he there speaks of, is the *Const. Apost.*
Church Representative, *ἐκ τῆς ἐκκλησίας*
πρεσβυτῆς, saith *Theophylact*; the same with
 those we meet with againe, *Joh. 20.v.22,*
23. the Apostles and Ministers of the
Church. *h3.c.10.*

16. Our Saviour there, together with
 the power of binding and loosing, bestow-
 eth on them the gift of the *Holy Ghost*, i.e.
Commission of warrantably and effectual-
 ly exercising their *Ministry*; The gift of
 working *Miracles* it could not be, than
 they were to waite for by our Saviours
 appointment, *Luk. 24.* till the day of *Pen-*
tecost afterwards; but it was the gift or
 power then of *preaching, baptizing---* *Ἐκ.*
 with other like *Ministeriall Duties* per-
 taining to their *Functions*, Go therefore and
 teach all Nations, baptizing them--*Ἐκ.*
Matth. 28.v.10. A power this no wayes
 exerciseable in the ordinary course, by
 Lay-persons will any sober-headed man
 asseme; and so neither here the power

of *Excommunication*, both which wee have thus inseparably by Christs owne *Ordinance*, link'd and coupled together.

17. For that Text *1 Cor. 5. v. 4. In the Name of our Lord Iesus Christ, when you be gathered together, that you deliver such an one unto Satan---&c.* where *S. Paul* writing to the *Corinthians* may seem to enlarge the power of this duty by placing it in the whole *Church*, (*Subjectively* or not, you must note, is the point; For as touching its originall seatment here or there, that's a farther *Quare*, which I shall not meddle with, *Hoc esset extra lineas currere*,) yet marke; Though absent in person, yet his *Authority* is requir'd, as needfull, *v. 3.* And at length what they doe, they doe it in vertue of his *Spirit*, *v. 4.* — The *Church* then, *i. e.* say I, the *Ministers* of the *Church* acting here *subordinately* to the *Apostles Commands*.

18. Or againe, the *Church*, even the whole *Congregation*, *Lay* and *Clergy* did there haply appeare in some way of *declarative suffrage*, afore or after, shewing

ing their consent to the fact, this, of loosing and binding by name, (for as to a joynr-concurrent handling, and determining of some kinde of Church-matters, ARS 15.v.22. c.21.v.18,19. 2 Cor.8.v.19. &c. I stand not on it,) but not as doing or performing ought *Authoritatively* in the very businesse; On this wise S. Paul confessing of himselfe before *Festus* the Governour, ARS 26.v.10. sheweth how he had been a persecutor of the Saints, and had given sentence of death against them, i. e. approved of or consented to the sentence of death given against them; For Judge he was none, and he referres more particularly to the death of the blessed Martyr S. Stephen, whereto he was consenting onely, as himselfe declareth, c.22. v.20.

19. But thirdly and lastly, what if we say, and it is all the Text will necessarily inforce, that this so weighty and solemne a businesse, was of course to be transacted before or in presence of the Congregation, *Presente & adstante plebe*, Cypr. Ep. 14. according to that of the Apostle, 1 Tim.5. v.20. *Them who sin rebuke before all, that*

others also may feare; And to put the matter out of question; S. Paul 1 Tim. v. 20. there excommunicates Hymeneus and Alexander, not so much as once naming the Church.

20. Concerning *Ordination*, we shall no where for certaine finde the *Laiety* under any capacity or consideration to have concurr'd in a performance of this duty; For that place 1 Tim. 4. v. 14. Neglect not the gift which was given thee by prophecy, with the laying on of hands; Who dare say, (taking the word *πρεσβυτέρων* in the sense it ought, and as it is ordinarily used, for some company or society of men, not any dignity of calling, which * is *πρεσβυτέρων*), that by *Presbytery* here named, we are to understand a *Lay-Eldership*; Besides, and in reason, *Nihil dat quod non habet*, persons of the *Laiety* have no such *Ministeriall* power truly residing in them, therefore they cannot give or bequeath it to another.

† Πρεσβύτων ἡ
διὰ γυναικας
πρεσβυτερων—
Phavorin.
Οὐκ οὐδὲ Ν.
Δαυὶδ ὁ Θεός
Ἰδ Πρεσβύτων,
Dan. in Su-
sanna Hist.
v. 50. i. e. τι-
μὴν τῶν πρε-
σβυτερων &c.
Conc. Ancy.
c. 18.

21. For the last, that of *Super-intendency*, whereby they make them *mo-
rum praeceptos* or *Supervisors* of the peo-
ples

ples demeanour ; The Apostle hath plainly enough, one would think, committed it altogether into the hands of the Pastor, *Acts 20.v.17. 28. 1 Thess. 5. v. 12. 1 Tim. 3. v. 2. 5. Heb. 13. v. 7. &c.* *ὑποτάγητε τοῖς ἡγουμένοις ὑμῶν* ; Again, *ταῖς ἡγουμέναις ὑμῶν, v. 17.* Obey them (the Ministers) that have the rule over you ; A co-assistance of the Lay-Elder in this respect, hath no more plea for grounding it in Sacred Writ, then that of Commissary, Official, Church-Warden, &c. under the Title of *Helps and Governments* ; Grant the one, and the other will follow, each of them alike owing their rise and first-beginnings to human Institution ; And such a Lay-Eldership now (in effect) was that of certain *Curators or Overseers* in every Parish, long since allowed of by the Orders of our Church, so as they needed not **Instit. Eliz. c. 46* to have striven much about it.

Such manner of Government as is Originally of Jewish Institution, grounded upon reasons properly suiting with, and fitted to the Lawes by which the Jewes were then governed, is not to be retained in the Church of Christ.

But

3^{um}.

Qu. 3.

Of Ruling

But the Government by ruling Lay-Elders is originally of Jewish Institution, grounded upon reasons properly suting with, and

Ergo

22. The Government by Ruling Lay-Elders is Originally of Jewish Institution, grounded upon reasons—(c.) The maine reason there of joyning Elders to the Priests, (Synedriall Elders I speak of, for that there were other kindes of Elders also, secular Elders, as I may so term them, Elders of the Congregation, Lev. 4. v. 15. Elders of the City, Deut. 19. v. 12. Elders or Heads of the Tribes, 1 King, 8. v. 1.) was the mixt condition of the Iudiciall Law they had to deale with, howbeit of divine Institution wholly, and from God; yet in regard of the drift and scope thereof, partly divine and partly humane, occupied in a decison of doubts hapning betwixt God and Man, as likewise betwixt Man and Man, (much after the nature of our Chancery-affairs, you may conceive of them, seated for the most part as 'twere in medio, betwixt the Law on the one hand, and Conscience on the other:)

other:) and accordingly the *Priests* and *Levites*, besides the ordering of the *Sanctuary* their peculiar taske, 1 Chron. 24. v. 5. 2 Chron. 34. v. 8. had principally to doe in matters of it appertaining unto God; The *Elders* they in things belonging to men, 2 Chron. 19. v. 8, 9, 10, 11. &c. Moreover in *Hierusalem* did *Iehosaphat* set of the *Levites*, and of the *Priests*, and of the *Fathers* of *Israel*,—And behold *Amariath* the chiefe *Priest*, is over you in all matters of the Lord, and *Zebadiath* for all the *Kings* matters,

23. Principally I said, and not without cause; Else as to some particulars, and upon occasion they did interfeare, and had to deal each promiscuously in either, Deut. 17. v. 9. c. 19. v. 16, 17. Ezra 10. v. 15. 16. &c. And hence farther came it that their *Priests* had such an unlimited power on a manner, as they had, in the hearing and determining all kindes of Controversies, whether secular or divine, Τέτοις ὃ ἦν, saith *Iosephus*, καὶ οὐ νόμος, καὶ *Contrā Ap- ὅς ἄλλων ἐπίτηδευμά ὅς ἀκριβὴς ἐπιμέλεια, καὶ γὰρ πιν. l. 2. ἐπόπται πάντων καὶ δικάσαι*—Not unlike to that of the *P. Maximus* with the *Romanes*,
Qui

*Qui pariter Religioni & Reipublica prae-
fuit, Alexandr. ab Alex. Gen. Dier. l. 6. c. 8.*
Or of the *Druides* anciently among the
Gaules, *Cæs. in Comment. l. 5.*

24. In brieft, the Jewish *Sanhedrim*,
if so at leastwise it be to be understood
in those places commonly alledged by
them, *Exod. 18. v. 25, 26. Numb. 11. v. 16,*
17. Deut. 17. v. 8, 9. c. 19. v. 16, 17. & c. was
upon the point a * *Civill Court*, and had
to deale in matters of *Right* or *Title*, yea,
of *life* it selfe; Which kinde of power
yet in order to such an *universall Cogni-
zance* of different affaires, they will not,
I suppose, ascribe to their new created
Consistories.

* *Sigon. de*
Repub. Heb.
l. 6. c. 7. Cu-
ne l. 1. c. 12.
l. 2. c. 9.

4^{um}.

By what right or interest Lay-men
may intermeddle in Church-Affairs,
by the same Ministers of the Gospell
may meddle in Civill.

But Ministers of the Gospell (with
them) may not intermeddle in Civill
affaires —

Ergo —

25. By what Right or Interest Lay-men
ma

may intermeddle in Church-affaires--] whether and how farre the Gospell-Minister may meddle in secular matters, (save onely in Oeconomicall, with reference to his owne Family) by bearing office there, I list not to examine; At once the lesse, the * better, I may safely say, it being so much without the verge of their pro-
*Vid. Can. A-
 post. c. 6.
 Chalced. c. 3.
 Charibag.
 4. c. 15. &c.*
 fession; No man that warreth (saith the Apostle) intangleth himself with the affairs of this life, 2 Tim. 2. v. 4. Πολιτικὴν ἀγῶνιν ἡγοῦσθην συνάπτειν, ἵδὲ κλῶθειν ὅτι τὰ ἀσύγκλωστα, Synes. Ep. 57. Constantine the great certainly was of another mind, when as by solemn Edict he dislever'd them, and yet therewithall thought he did the Clergy a pleasure in easing them of the toyle and burden, no prejudice at all, Euseb. l. 10. c. 7. Niceph. l. 7. c. 42.

26. But this by the way; The point I drive at, and whereon resteth the stresse of my Argument, is a right of being mutually and equally interested on both sides each in others calling; Since as they say, Eadem via Thebis Athenas ducit, & Athenis Thebas: They are both alike members materially of the same Church, of the

the same *Common-wealth*, though under a different *forme* or notion; And by what reason then they shut the doors against intruders beyond their just *limits*, more on *this* side, then they doe on *that*, (for when all is done *Ecclesiasticall persons* so properly called, they cannot make them) *Haruspice opus est, non censure*, I would faine learne, and bee instructed by them.

27. *Foundation* then in *Scripture* old or new, for ought I could ever perceive, they have none that may warrantably uphold this new *Superstructure* of a *Lay-Eldership*; And so far forth at least *ex ore suo*, as I said at beginning, they are cast by their owne *principles*: Where yet withal it is pretty to observe the *unevenness* or rather *inconstancy* of their proceedings; Downe must the *Babel-building* of *Episcopall Hierarchie*: And why? because (say they) having no *plaine* and *evident Text* of *Scripture* to support it: On the other hand, they hasten up with all speed their *Presbyteriall frame* of *Government*, interlaced with *Lay-Elders*, which yet themselves (*some of them*) will ingenu-

ingenuously confesse, hath as little comfort from *Divine Writ* (both alike lying *wrapt up* under a confused usage of the severall termes, *Bishop* and *Elder*) as the other hath.

28. What they further bring out of *Fathers* and other ancient *Writers*, to underprop their cause, as *Origen* *Contrà Cels.* l. 3. *Tertul. Apollog.* c. 39. *Ambros.* in 1 *Tim.* c. 5. *Cyprian, Austin, &c.* Let the places be well examined, either, they speak of *Seniores* vel *Pastorall Elders, Presbyteri, Seniores,* signifying most where the same as *Sacerdotes* *Laici vel clericis* *Greg.* doth, upon the ground fore-given, *num. 14. Turonens. hist. l. 5. n. 48* to wit, that ripenesse or maturity of yeers commonly requir'd in those, whom at first and in the nonage of the Church, they admitted to the *Ministeri- all Function*; *Præsident probati quique Seniores,* saith *Tertullian*, as he is alledged by them: yet, *Eucharistiam de aliorum manu quàm præsidentium non sumimus,* saith the same *Tertullian* elsewhere, *De Coron. Mil. c. 3.* And what were these, say they, save persons in *Sacred Orders*; The same with those *Præpositi* there, in other phrase *Episcopi* or *Sacerdotes*; *De Monog.* c. 12.

29. Else secondly, may they be understood of certaine Elders, some or other in chiefe rank among the rest of the people, taken in occasionally for advise and present assistance, *Ecclesiarum iudices* so termed; *Concil. Chalced. c. 23. Seniores urbis, Locis*, you shall often meet with in *Greg. Turonensis* above said: A kind of extraordinary Church-guardians you may imagine them to have been, not indued with any peculiar and settled Inrisdiction; That too in times of prevailing Paganisme, when and where the needfull aid of a Christian Magistracy was wanting; And in one of these two senses now most of your seeming-crosse Authorities rightly expounded, will bee found to speak little or nought against us.

30. But thirdly and lastly, grant the Fathers in truth to make for them, yet *Quid hoc ad Iphicli boves?* What's this to a Divine Right so strongly stood upon by divers? Be it some of them here and there make mention of such a Lay-Seigniorie, as an expedient and behoovefull order in the Church, where the right

Gover-

Gouvernours of State any where moving upon prudentiall grounds, shall finde the conveniency, and the businesse be feasible in a gentle way of performance, (for otherwise truly it was not *Tanti*, but that *Religio potuit tantum suadere*, &c, by occasioning such a lamentable disturbance both in Church and State for the bringing it about) may they on Gods Name *ἱμῶν ἀνελίξι γούτος*, according to these termes enjoy their desires.

*Florentem Cytisum sequitur lasciva Capella,
Te Corydon O Alexi, Trahit sua quemq; vo-
(luptas.*

H

O F



O F LAY-TEACHERS.

* Χεῖρον δ' ὕστερον ἰσο-
σοφίας οἱ ἀν-
δρωποι νειαρ-
ευόμενοι, ἀ-
ποκαλύψαν-
τες ταυτίδα. τῷ
λόγῳ περκα-
λύματα, ἀ-
πίσταν φι-
λοσοφίαν
γυμνῆν καὶ ἐξ-
ωτιδισμένην
καὶ πάγλοιτον
καὶ περχειον
ἐκ συνουσίας
πᾶσι, &c.
Max. Tyr. Diff. 16.

IT is now againe directly after a *Platonickall Revolution* of certaine *Centuries* of yeers, the time *S. Hierome* once complain'd of, touching a **promiscuous* handling or dispensing of holy *Scripture*, *Hanc garrula unus; hanc delirus Senex--- &c.* Persons of what rank or condition soe're, back'd with an *opinionative* conceit of the *Spirits* assistance, venture on it; A like complaint doth *Niceph. Gregorensis* make for his, *Hist. l. 11. Apud nos* (saith he) *etiam Opificibus fusa sunt Theologia arcana atq; item omnes--- &c.* The *Waldenses* heretofore, if so *Jo. Bern. Abbas, Fontis, Calidi* in his *Confutation* of them, c. 4, 5, 6. &c. misreport them
not

not, were much guilty of this *phrensie*;
The people of our dayes more then e-
ver.

*Mutavit mores populus levis, & calet uno
Dicendi studio—*

2. All have their effectuell *secret calling*, if need be, *not of man, neither by man*, Gal. I. v. 1. But howbeit they prove not such their *calling* by any shew of *Miracles*, which yet *Luther* requires, as the best and likeliest *note of evidence* in *cases extraordinary*; The *workes that I do* (saith *Christ*) they beare witnesse of me; *Testimonium Apostolatus sui*, S. Paul terms them, 2 Cor. 12. v. 12. the *signes or markes* of his *Apostleship*.

3. All have had the *Spirit poured forth* upon them, Acts 2. v. 17. yet they observe not how it was onely in those dayes v. 18. Nor doe they make *prooffe* of any such *peculiar gift* of Gods *Spirit* abounding in them, from the *matter or manner* of their *doctrine*, with other like *circumstances*; which howbeit where *plaine Miracles* are wanting, (as *John the Bap-*

ist did no Miracles, we read, *Joh. 10. ver. 40.*) have their due place, and are not lightly to be regarded.

4. Are Priests and Prophets all, *1 Pet. 2. v. 5.* by virtue of that Spirituall Unction mentioned, *1 John 2. v. 20.* Neverthelesse by a like figurative construction of speech, they might, if they pleas'd, prove themselves Kings as well as Priests, who bath made us Kings and Priests unto God, *Rev. 1. v. 6.* whereas the places alledged (take them together) speake onely of a Catholique spirituall Unction, as we are Christians, not of a peculiar and Sacerdotall.

5. Briefly, all have power from above committed unto them, of teaching and admonishing one another, *Col. 3. v. 16.* *1 Thes. 5. v. 11.* *1 Pet. 4. v. 10.* True, if so it be done in private, for mutuall edification, *sine Cathedra*, as they say, not Ministerially or in publike. *Διποσίη, Concil. Trul. c. 6.* καλῶς ὁ πρεσβυτέρου Διποσίη, saith Balsomon, in *Can. Ibid.*

6. Yet all this while they heed not a particular distinction of the name Lay

Lay and Clergy, as grounded haply upon * O λαϊκὸν
 Acts 1. v. 17, 25. ~~ἡ ἐκλογή~~ in the choice ἀνδεστὸν
 of Mathias to his Ministeriall office; so τοῖς λαϊκοῖς
 to be found straight afterwards expressly πρεσβυτεῖν
 in * Clemens, Ignatius, &c. which that it διδάσκει
 ought to be thus still, and therefore the ἀδελφοί, ἐν
 contrary practise utterly unlawfull, I evince πρὸς ἰδίω τῶν
 it by these ensuing Reasons. μαλ. &c. Ep.
 1 m. ad Cor.

A practise which expressly crosseth the
 the Order and Institution of God
 himselfe, is at no hand to be used in a
 Christian Congregation. Arg. 1um.

But publike preaching of the Word
 used by Lay-persons expressly crosseth
 the—

Ergo—

7. Publike Preaching of the Word ex-
 pressly crosseth the Order and—) See Num.
 18. v. 1, 2, 3, 4. &c. where the Lord
 distinguishingly maketh choice of the
 Leviticall Tribe from among the rest
 to serve him in the Priests Office, to teach
 the people his Law and Ordinances, Mal.
 2. v. 7.

8. They will not say, I hope, as to the substance of it, that this was a meerly *viuall Ordinance*, commanded under a vanishing Type; S. Paul Heb. 5. v. 6. fetcheth an instance thence, which otherwise he would not have done, from the Priesthood of Aaron to prove the manner and legality of the Gospel-Minister; No man taketh this honour unto himselfe, but he that is called, as was Aaron; And in the 1 Cor. 9. upon like grounds he presseth the equity of sufficient maintenance for them in discharge of their appointed Duties.

2dum. No man hath just right or warrant to preach the Word, but he who is sent; Rom. 10. v. 14.

But Lay-persons (as so) they are not sent—

Ergo—

9. Lay-Persons (as so) they are not sent—) Rather they may be reckoned in the number of those whom the Lord himselfe complaineth of, Jer. 23. v. 21. I have not sent these Prophets, saith the Almighty

mighty, yet they run; I have not spoken to them, yet they prophesie; Of such who enter not in by the doore, but climb up some other way, *Ioh. 10. v. 1. Thrusting in themselves for Pastors, Ier. 17. v. 16. Ψευδοπροφῆται—ἐκ ἀποκαλλυμένοι, ἀλλὰ φαντιστῆται ἐς αὐτοχρησθέντες*, as *Isid. Pelus.* most aptly *l. 3. Ep. 119.* fanatically presumptuous; and self-authorizing Intruders.

10. The Mission they pretend to will not help them out; For besides that they can produce no certaine evidence of any extraordinary calling they have, the mission the Apostle speaks of, was doubtlesse in an ordinary way done by the Church, and with the usuall laying on of hands, *Acts 13. v. 8. c. 14. v. 23. 1 Tim. 4. v. 14. c. 6. v. 12.* and therefore it is to be thought concerning such, that as God sends them not here forth, because the Church doth not, so neither will hee bee with them (which yet for his lawfully deputed Ministers he hath promised he ever will, *Mark 16. v. 20.*) by giving successe to their bolde unwarrantable undertakings.

* Socin.
Tract. de
Eccles.

Smal. de Mi-
nist. Eccles.
Osterod. In-
stit. c. 1. &c.

11. There are I know, who in defence of this their *Schismaticall* and *groundlesse Tenet*, raked (which yet perchance themselves know not) out of the sinke of * *Socinianisme*, make *Imposition of hands* a meerly *circumstantiall* and *ineffectuall Symbol*, only superadded for *solemnities sake*: *Election* by the people, say they, is that which constitutes a *Minister* in being; and so easily shift off the force of the *Argument*.

12. But this they say, and say it without any so much as but a tolerable *reason* given for what they say; Against both the *judgement* and *practise* of all Antiquity, and in time following the thred of their adventurous proceedings, they may come to a scrupling those other *Principles* of Christian Doctrine (like as they have done by *Baptisme* already) of *Faith* and *Repentance*, a *Resurrection* to life again, and *eternall judgement*, amongst which *St. Paul* hath also numbered this of *laying on of hands*, *Hebr. 6. Vers. 1, 2. &c.*

13. But

13. But againe, and more closely up to the point; Where's the fruit and benefit of this Solemnity so importunately requir'd by us? we read, say they, of some speciall Gifts consequent to such Imposition of hands in former times, Deut. 34. v. 9. 1 Tim. 4. v. 14. the Gift of the Holy Ghost, Acts 8. v. 17, 18. c. 9. v. 6. &c. And now since the effect is ceased, well may the means be spared, as altogether needlesse, or rather a scenically ridiculous Pageant to no purpose.

14. Answ. The fallacy of this Objection lieth in an imperfect enumeration of parts: Giving of the Holy Ghost was not the sole or adequate effect of such Imposition, (though somtimes then given per accidens, and in way of concomitancy) but there were divers others, and those more proper and certaine; One where the enstating of the Magistrate in his place of Civill Judicature, which Moses did by Joshua, Numb. 27. v. 22, 23. Elsewhere the conveyance of some particular benediction or blessing thereby, corporall, Acts 28. v. 8. spirituall, Gen. 48. v. 14, 15. Mar. 10. v. 16.

* *Χρησισι* v. 16. (* *Χρησισια* *ιουολια*: they called it, distinguishingly from that other, *Χρησισια* (*ι* *πρεσβυτε* *του* *Χουδαισμου*, in the Ordination of Ministers, Tharass. in *Ad. 1. Concil. Nicen. 2.*) otherwhiles a separation from prophane, & consequently an application to holy uses, *Num. 8. v. 10. 14. Ad. 13. v. 2, 3.* Separate me Paul and Barnabas for the work where-to I have called them—And when they had fasted and prayed, and laid their hands on them, they sent them away.

* *Ηδὲ τῆς*
ἱεραρχικῆς
χρησῆς ἐπι-
θεσις, ὅμῳ
μὲν ἱερατικῇ
καὶ τελεταρχι-
κῇ σκίτην
ὕψος—D. A.
respag. de
Eccles. Hier.
6. 5.

15. So here in the present Argument, where although the Spirit it selfe perchance be not alwayes given, as they would have it, yet I doubt not of the Spirits more particular * assistance going along with the Ceremonie; Or howe're it is in signe of that *ἀποστολῆς*, the Apostle mentioneth, *Rom. 1. v. 1.* and which notwithstanding his miraculous calling to the office of Apostleship, he had further confirm'd unto him by the laying on of Ananias his hands, *Acts 9. v. 17.*

16. Whence accordingly, and from his example might the men of our dayes learn if they pleased, (what though diuers of them have, it may be, very speciall

ciall gifts or abilities in this kinde, howbeit no wayes comparable to S. Paul, I hope) not therefore straight out of a pride and ostentation of their good parts, to thrust into the harvest of Gods Word ere they are sent, or to labour in Christs vineyards whether as yet neither he nor his Church hath hired them; But, *Si clericatus eos titillat desiderium*, &c. as S. Hierom some where; if they have such minde to the profession, the way is open, and the meanes of Ordination ready at hand, whereby they may easily, if they shall there approve themselves, attaine their desires.

17. Even the beasts offered up in sacrifice at Consecration of Aaron and his sons, they will not, I suppose, affirme them capable of any spirituall receptions, yet were they likewise thus set apart by the laying on of hands, Num. 8. v. 12. Or can they shew it that Timothie and Titus deputed by St. Paul to this very Office, 1 Tim. 5. Tit. 1. did withall inseparably and alwayes conferre the gift of the Holy Ghost upon the parties ordained; In brief, Ordination of Ministers now in times of the

the Gospel, answers to the Consecration of Priests then under the Law; both being *solemn* and *usefull* badges of *discrimination* (at leastwise) in the persons destin'd to *holy services*, and so farre forth accounted requisite, that on this ground alone, *Exod. 40.* is *Moses* also commanded to *annoynt* or *consecrate* the *Tabernacle* with all the *Instruments* of *service* belonging thereunto.

3^{um}.

Every man must keep to the Vocation wherein God hath placed him.

But Lay-Persons as so, God hath not placed in the Vocation of the Ministry.

Ergo —

18. Every person must keep to the Vocation wherein —) Not only Scripture expressly requires this, *1 Cor. 7. v. 17.* but even *custome*, and the *praetise* of well-ordered *Republikes*; Why else that distinction of *Offices* and *severall Professions* there in all kinds? The *tradesman* may by no means *inroach* upon the *Physitians* Art, nor the *Physitian* upon the *Lawyers*; But

* *Aristophan. in Vespiis.*

Ἐγώ τις ἄνθρωπος εἰδὼς τὸ γράφειν, φαίηται ὁ Πόδας, saith the Proverb;

Proverb; Let each one hold to the pro-
 fession hee hath taken upon him, and is
 best skild in: And it was warily ordered,
 as to the * particular point in hand, in
 that first great Councell of Nice, *μὴ δὲν* Nullatenus
λαϊκὸν ἀνίστασθαι ἐν τῇ ἀμβωνῇ, Gelas Cycicen. in nobis Chri-
 stianis per-
 missum est ut
 quis in Ec-
 clesiā seu
 publicē Scri-
 pturas sacras
 explanet, nisi
 qui in cleri-
 calem ordi-
 nem adscitus
 fuerit, Smid.
 in l. de Fi-
 λολογία.

Acta Concil. l. 4. c. 30.

19. If they shall here reply, how that
 Medad and Edad from among the people,
 without being called thereto by Moses,
 did prophecy, Num. 11. v. 26. The like did
 Philips five daughters, Act. 21. v. 19. Yea,
 the Disciples generally upon their being
 dispersed are said to have gone forth eve-
 ry where preaching the word, Act. 8. v. 4.
 c. 11. v. 19. That King Iehosophat sent out
 of his Princes or Rulers to teach in the
 Cities of Iudah, 2 Chron. 17. v. 7. how
 Apollos Act. 18. v. 24. (for ought appears
 by the Text) a private person, yet openly
 spake and taught in the Synagogues;
 Lastly, that the Apostle S. Paul notwith-
 standing his Ministeriall Function other-
 wise, was by a Trade a Tent-maker, Act.
 18. v. 3. and did practise ordinarily in the
 said Trade or Occupation.

20. For the two first places, the *Instances* be extraordinary, and furthermore as either where it must be understood, what's *miraculous prophesying* to our *usuall preaching*? *Usuall* I added, because in case of *urgent necessity*, *suppletur*, (as when the *Levites* supplied the *Priests* roome in *slaying* the *burnt-offerings*, 2 *Chron.* 29.v.34. Thus till *Moses* by Gods appointment had established a *Priesthood*, the *young men* are permitted to officiate in the *Priests* stead, *Exod.* 24.v.5. which yet now is none of our *condition*: Though the *harvest* be great, the *labourers*, God be thanked, doe every where abound) and in a *Church* not fully constituted, it may haply be well enough allowed of in *private* men, not invested with a *Ministeriall* lawfull *Calling*; So **Aedesius* and *Frumentius* among the *Indians*, so *Origen* in the *Church* of *Alexandria*.

* *Theodor.*
Hist. l. i. c.
 23. *Nice*
ph. 5. c. 14.

21. Concerning those *Disciples* *Acts* 8. & 11. (supposing them to have been other then the 70. who had received Authority of *Preaching* the *Gospell* long before at our *Saviours* own hands, *Luke* 10.v.1.)

10.v.1) S. Ambrose hath furnished us with an Answer in Eph. c. 4. where speaking of those first unsettled times, *ut cresceret plebs & multiplicaretur*, saith he, *omnibus inter initia concessum est, & Evangelizare & baptizare & Scripturas in Ecclesiâ exponere, &c.* All then without distinction, were licensed to teach, for the speedier and quicker increase of the Gospel; Not so yet, as if this confused practise were or ought to have long continued, but as it followeth, *Capit alio ordine & providentiâ gubernari Ecclesiâ,---&c.* and this ere long, the Apostles yet surviving, you may be sure, from Act. 14.v.23. c. 20.v.17. And so likewise is Tertullian to bee understood, l. de Exhort. ad Cast. c. 13. *Differentiam inter ordinem & plebem constituit Ecclesiæ Authoritas, &c.* Hee speaks of the Apostolique Church; Els in compliance with the Montanists, which he was now turned, and so the lesse to be heeded.

22. Or secondly, what if we say, that the word *Εὐαγγελίζων* there used imports no more then *Κηρύσσων*, Marke 5.v. 19. applied to the dispossessed person, and rendered

dred by *ἀνθυμῶν* in the next ensuing verse, *ἀνθυμῶν*, Luke 8.v.39. viz. a meer declarative narration of things done; Goe home to thy friends, and tell what great things the Lord hath done for thee; So then they went abroad preaching, i.e. divulging or relating the Historie of Christs Death and Resurrection.

23. But thirdly, and without more adoe, who can positively say, but that these Disciples had lawfull commission in the ordinary way of calling, for dispatch of what they undertooke, though the Scripture be altogether silent herein, since an Argument drawne thence negatively in matter of fact or outward circumstance, is no wayes firmly concludent, and we finde it to have been the usuall praise of the Church elsewhere, that they who went forth upon Ministeriall employments, were solemnly deputed, as abovesaid, by the laying on of hands.

24. The teaching spoken of, 2 Chron. 17. and ascribed to Jehosaphat his Princes, denotes nothing else save a meer missionary power they had of giving in charge,

and seeing the duty orderly perform'd by others; (A thing usuall with our Itinerant Judges in their circuits still;) The Priests and Levites there are the men whom the executive part of this businesse did questionlesse wholly concerne, thereupon mentioned straight afterwards, v. 8. *Restore unto me the joy of thy salvation, saith holy David, and uphold me with thy free Spirit; Then will I teach transgressors in thy way, Psal. 51. v. 12, 13.* Did he do it, row they, or was he about to do it Ministerially, as using the Pulpit or the Chaire, like as did Ezra the Scribe and Priest, *Nehem. 8. v. 4, 5.* where he expounds himself the Law unto the People, and doth what properly belong'd unto his Function.

25. Apollos his proceedings *Act. 18.* be- speaks at most but some kind of Theologicall exercise, some Disputes or Reasonings in Divinity, (*Διαλεκτική* is the word) then in use for the time, and indifferently performed either by Lay or Clergie in publike; One while in their Synagogues, yet standing, *Act. 17. v. 2. c. 18. v. 4. &c.* afterwards in the Church, or

* Vid. Acont.
Stratagem.
1.4.5.4.

Congregation, 1 Cor. 14. v. 29. 30, 31. And what's this to preaching again? a * solemn Ministeriall dispensing of the word I say, the point here in controversie.

26. For the fourth and last, that of S. Pauls being a Tent-maker; 'Tis true: yet was this but *casuall*, namely for supply of his pressing necessities at instant; This too upon speciall inducements, peculiar to the condition he was in, that hee might not be burthensome in preaching of the Gospell to any, & so make his glorying void, 1 Cor. 9. v. 15. Howe're, what though Paul the Preacher made Tents, yet Paul the Tent-maker did not preach: It was an higher principle or endowment of Gods Spirit in him that set him aworke, (that of speciall revelation, Ephes. 3. v. 3.) which though our men now adayes much pretend to, yet will they never bee able to iustifie, or make good.

4thum.

Nothing which begets confusion among the members of Christ his mysticall Body, and consequently destroyeth the integrall being of a true Church, is allowable in Christian Assemblies.

But

Qu.4. Of Lay-Teachers?

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But a promiscuous preaching of
the Goffell by Lay-persons begets con-
fusion among—
Ergo—

27. Promiscuous preaching of the Gos-
pell by Lay-persons begets confusion among—
Saint Paul 1 Cor. 12. in that Chapter
throughout Allegoriewise resembles
Christs Church to a Body; In this Body
there are diversity of members, every
member hath its peculiar set office: The
Head or Sovereigne, his; the inferiour
Magistrate, as being the hand, his;
the foot of the Commonaltie, his; and the eye
which in proportion must needs be the
Minister, (so S. Hierome in L. Contr. Lu-
tifer: expounding that passage, Mat. 6.
v. 22. The light of the body is the eye—&c.)
his also: Take heed unto yourselves, and to
the flock over which the Lord hath made you
Overseers.

* ΤΑΥΤΗΝ ΑΙ-
ΔΩΜΕΘΑΣ ΤΗΝ
ΤΑΞΙΝ, ΑΔΙΔ-
ΡΟΙ, ΤΑΥΤΗΝ
ΦΥΛΑΤΤΑΜΕΝ,
Ο ΜΗ ΕΞΗΛΙΞ
ΔΥΝΑΜΙΣ, Ο Ϊ
ΧΕΙΡ, Ο Ϊ ΔΙ-
ΔΑΤΗΝ, Ο Ϊ
ΜΑΝΘΑΝΩ,
Ο C. ΝΑΖ.
Ο ΓΑΡ. C. 6.

28. Now, if the whole body, as he there
goeth on, were an eye, where were the
hearing? If the whole—&c. And there-
fore, are all Apostles? are all Prophets? are
all Teachers? v. 28. * No; but let every

one waite upon the Office God hath called him to, that so he breed no confusion in the mysticall body of Christ his Church, which himselfe hath so aptly framed and set together.

5^{um}.

That calling which requireth all possible sufficiency of knowledge both secular and divine towards a right discharge of the same, is not lightly to be attempted by illiterate persons.

But the Ministeriall calling requireth all possible sufficiency of knowledge both—

* Cicero de
Orat. l. i.

* Quintil.

Instit. l. i. c.

10.

Ex multis e-

ruditione, ex

plurimis ar-

tibus & om-

nium rerum

scientia

exundat &

exuberat ad

mirabilis illa

eloquentia--

Dialog.

Ergo—

29. The Ministeriall Calling requireth all possible sufficiency of knowledge—)

Even the whole (yclopædia of Arts, if it might be: Since, who is sufficient for these things, 2 Cor. 2. v. 16. and, The Priests lips must preserve knowledge. Mal. 2. v. 7. Of Logick, to divide the word aright; Of Rhetorick, to persnade the hearers; Of School-Theologies to convince the gain-sayers, &c. If * Cicero and * Quintilian, two expert Masters both in their profession, require, as somewhere they doe, such an universall confluence of Arts and Sci-

ences

ences to make up a perfect Oratour; How much rather may it be thought necessary in the Minister, the Oratour or Ambassadour, as S. Paul stileth him, 2 Cor. 5. v. 20. of reconciliation betwixt God and Man.

30. Besides that Divinity of its selfe is a vast Ocean to passe through; Enough to take up a mans whole time: St. Basil and St. Gregory, saith * *Ruffinus*, spent 13. * *L. Hist. 2.* yeers intire in searching forth the hidden c. 9. sense of Scripture barely, before they * *Asper*, would make shew of their profession; *Cornutus*, & yet now à *sellulâ ad Cathedram* straight, *alij innumera- biles re-* from the Shop to the Pulpit; *proquo- quæst, Αὐτοῖς δ' αὖτος, Et nunc dum discipuli, jam* *quiruntur ut* *Magistri sunt*, men forthwith become *qui libet poe- ta possit in-* Teachers of Divinitie that ne're were *telligi- Et* * *Learners*; Such *Mechanick* presumtuous *tu in san-* intruders upon the profession of *Philoso-* *Eos libros si-* *phie* hath *Lucian* long since in his *Agonias ne duceirru-* not undeservedly after his jeering won- *is, & de his* ned manner taken to taske; Sure I am *sine praecep-* here with us lamentable is the event of *tores aude-* such proceedings; The people by this *ferre senten-* means are commonly fed with husks in- *tiam. Aug.* stead of better food, the Temple is turn'd *ad Honorat.* c. 7.

into a Theater, and the Pulpit too often becomes the Stage of deserved laughter.

6. sum.

Nothing that casts a blot of ignominy and disrepute upon the Church of Christ is to be suffered there;

Publike Preaching in a promiscuous manner by men of all sorts casteth a blot of ignominy and disrepute--

Ergo—

31. Publike preaching in a promiscuous manner casts a blot-- To let passe how no rightly ordered Church in the world besides, whether Grecians, Habassines, Armenians, Muscovites, &c. hath it so; Nay, the very Heathen themselves have always observ'd a difference in this kind betwixt their Priests and ordinary sort of men; The Church of Christ is somewhere in Scripture likened to a well-govern'd Army, Cant. 6.v.4. Elsewhere to an house, 1 Tim. 3.v. 15. Many times to a flocke, Luke 12.v. 32. In an * Army all are not Leaders: In an House not all Stewards or dispensers of the Masters goods: In a Flock every sheep doth not weare the Ensign.

33. Again,

* ἡ πόλις οὖν
σιν ὑπαρχοί,
ὅσα χιλίαι
χοι—ἀλλὰ,
πρὸς τὸν λαόν
ματι—Clem.
in Ep. 1ma
ad Corinth.

32. Againe, as thus; no more *Dic Ecclesia*, but rather *Dic ubi est Ecclesia*, (since *Ecclesia non est quæ non habet Sacerdotem*, saith *S. Hierome*, it is no Church in truth which hath no rightly ordained *Ministers* for their * *Teachers*) where is your Church, that *Mysticall Body of Christ*, knowne by its *distinct* and *orderly* disposal of parts; Well may *Greg. Naz.* his complaint upon like occasion long since, *Apol. 1^{ma}*. bee well applied to our times, *ἡμῖν ὃ ἰδεῖς ὅπου παιδεύουσιν Ecclesia καὶ τὴν παιδεύουσαν, ἀλλ' οὐκ ἔστι πρᾶγμα ἱερουργίας, καὶ πλεὺς ἐστὶν Sacerdoti ad nunc & Pastori suo ad hærenis. Cyr. Ep. 69.*

33. But lastly, and it is indeed the marrow or substance of other Arguments in the point; Why otherwise I marvelled, did *Christ* and his *Apostles* take such care of setting the Church in order: *Christ* he by giving some *Apostles*, and some *Evangelists*, and some *Pastors* and *Teachers*, saith *St. Paul*, *Eph. 4. v. 11.* and he relates

I 4

evidently

evidently to that our Saviours first Institution on this behalfe, *Joh. 20.v.21.* As my Father sent me, so send I you; The Apostles they afterwards by placing Elders and Deacons there, *1 Tim. 3.* with such like different Offices, namely, some to teach, and some that might be taught, (all for the perfecting of the Saints, as it followeth) if so every man at pleasure may usurp upon the Function.

34. The issue of this short velitation may be to lessen the boldnesse of some overweening Enthusiasts, who not content to move within the Spheare of their proper Vocation, will needs go beyond the bounds and limits which God hath set, and being * ἀμύητοι dare to meddle with holy Mysteries; Ye take too much upon you ye sonnes of Aaron, (cry they, as did those murmurers in like manner, *Numb. 16.*) seeing all the Congregation are holy, every one of them; And truly, I wish, (whose punishment there ensuing, they cannot choose but tremble at) they would forbear to imitate their example.

* Τὰ ἁγία
πνεύματα
ἐκείνων ἀν-
θρώποισι δε-
κνύται, βε-
βήλοισι δὲ
δίδως πρὶν ἢ
τελεθῶσιν
ἐργασίαν ἑ-
καστοῦ.
Hippocr. ἐν
Νομ.

35. Presume they not for countenance
fake

sake to father the spurious off-spring of their owne sicke braines upon the Spirit, (Woe unto the foolish Prophets that follow their owne spirit, Ezek. 13. v. 3. *Phreneticum & immundum ignorantia spiritum*, as *Irenæus* l. 1. c. 13. Again, what is the chaffe to the wheat? saith the Lord, *Ier. 23. v. 8.*) like those * *Seneca* speaks of in his times, who devoted to a loose intemperate course of life, *Luxuriam suam*, quoth he, in *Philosophia sinu abscondebant*, had wont to shrowde their enormous rioting under the faire and specious covert of the *Epicurean Profession*.

* *De vita
Beata. c. 12*



O F
P L A C E S
Appropriate to
DIVINE VVORSHIP.



Some certaine *Places* or o-
ther solemnly set apart
for the exercise of *Divine*
Worship, the civiller sort
of *Heathen* have always
made use of; None but
few shall we finde of the *Christian Pro-*
fession that ever disliked it, besides the
Manichees, the *Massilians*, those *Fratri-*
celli in times past, and now of late cer-
taine *Novellists*, who not content to
forgoe such *hallowed* places, do moreover
(*Non sine horrendâ Divina Majestatis,*
contumeliâ as *Bucer de Regn. Christi*, l. 1.
c. 11.)

c. 11.) * scoffe and deride the same; * *Esse de-
What, despise ye the Church of God? 1 Cor. 11. v. 22. Blaspheme ye his Name, and his
holy Tabernacle, Rev. 13. v. 6. And that
now some such place (call it what you
please) is very behoovefull, if not advan-
tagious in the practise of our Christian Pro-
fessions, against those *Ἐναντιώματα*, or for-
sakers of the Church, Hebr. 10. v. 25. Sic
Colligo.*

*Esse de-
dōxer, &c.
Si quis docet
domum Dei
contemptibi-
le esse, &
conventus
qui in ea ce-
lebrantur, A-
nathema sit;
Concil. Jan-
gren. c. 6.*

That place which the Lord himselfe
had once speciall care of, as to the set-
ting up and ordaining it to this very
purpose, is still sitting and expedient
for us Christians likewise in the ser-
vice of him.

Arg. 1^{um}.

But such a place (first the Taberna-
cle, afterwards the Temple of the Jews
I mean) the Lord himselfe had once
speciall care of, as to the setting up
and ordaining—

Ergo—

2 Such a place (the Tabernacle, then the
Temple) the Lord himselfe had speciall care
of;—&c.) See Exod. 25. 2 Sam. 7. Under a
type it was either where, they'll say;
Answ. Not so: Else let them shew the

Anti-type

Anti-type it relates to, save improperly, and in way of *allusion* perchance, that as God is often said by reason of his more especial presence to dwell in the one, the *Temple*, so did the fulnes of the Godhead dwell in Christ, Col. 2. v. 9. Under the *Law* most things on this sort happened there for *examples* and *types*, saith the Apostle, 1 Cor. 10. v. 11. And thus Christ, as I have said, calleth his body a *Temple*, Destroy this *Temple*, and in three dayes I will raise it up, Ioh. 2. v. 19. was himselfe both *Priest*, and *Temple*, and *Sacrifice* altogether, Heb. 9. v. 9, 10. Also, and upon-like grounds of resemblance, though weaker much, are we Christians stiled the *Temple* of the *Holy Ghost*; Know ye not that your body is the *Temple* of the *Holy Ghost*, which is in you, 1 Cor. 6. v. 19.

* *Prudent.*

* *Aedem sibi in mente hominis condidit, Nivream, serenam, sensualem, flexilem, Pulchram, Venustam, &c.*

Nadr pizay, as *Clemens Alexandrinus* terms it, Strom. l. 7. in opposition to that other, which he there calleth *Nadr pizay*, namely the artificiall and outward Church or *Temple*.

3. Or againe, be it granted the Temple was truly and properly, a type of Christs coming in the flesh, yet was it not only a type; that was not the sole end, indeed not any end at all, but rather a lauding and magnifying of the high God after a more solemn manner in his own appointed place; These two no wayes crosse or thwart one the other, but do well accord, so as what was typicall, is gone together with the Temple it selfe, and what was morally expedient still remains in the usage of other like structures, since every where erected by Christians, according to that first example.

* Δια τῆς
τοῦ ἱεροῦ παρ-
έδοξαν ὁ Νο-
μοθέτης ση-
μεῖον τοῖς
συνετοῖς ἵνα
διδάσκῃ τὸ

4. Briefly, Ceremonies with the Jews were of two sorts, some meerly typicall, and some symbollicall, * significant of some morall perfection, or other tacitely recommended to us; Such was the unlemish'd feature of body throughout requir'd in the Priests and Levites: Their washing at foot of the Altar; their being arrayed with *white and pure linnen: *Ni-veo pietatis amictu*, according to that of the Psalmist, *Let thy Priests be clothed with righteousness*, Psal. 132. v. 9. For that the

ἱερεῖς, *Aristea,*
Hist. p. 40.

* *Propterea*
Altari albis
in diti assi-
stant (*Dia-*
coni) *ut Ca-*
lestem vi-
ram &c. *I-*
sid. Hist. De
sine Off. l. 3. c. 8.

fine linnen is the righteousness of the Saints, Rev. 19. v. 8. And such now haply was this of the materiall Temple, implying a fast union or joyning together, as should be, of Christs chosen people, (the living stones of his mysticall Temple, the Church, 1 Pet. 2. v. 5.) in the profession of his holy Name; S. Paul where he admonisheth the Colossians, Col. 2. v. 16. of sundry meere ceremoniall times and seasons, that were a shadow of things to come; v. 17. makes not the least mention (neither there nor any where else) of place or places, in the Catalogue of these Ceremonies:

where the ground or fundamentall reason of some thing in the first constitution of it abides still the same, there the thing it selfe is still to be had in like esteem among Christians:

But the ground or fundamentall reason of appointing set places to Gods Service, exempt from secular uses abides still the same ———

Ergo ———

5. where the ground or fundamentall reason

reason of some thing in the first Constitution abides still the same, there-- *Eadem vel simili ratione manente, idem statuendum est*, is a certaine Rule of the Law; So for instance, in the observation of the seventh or Sabbath day of the week, the time more particularly allotted to Divine worship: It is a signe between me and the children of Israel forever, saith God, *Exod. 31. v. 1.* And why ever? The reason you have annexed equally still binding, (had not the Apostles by especiall warrant from above, and that likewise upon grounds as sufficiently good, as that former was, steps in, and caus'd it to cease) For in six dayes the Lord made the heaven and the earth, and rested the seventh day.

6. Now for the Assumption, the ground or maine reason at first of building the Jewish Temple, a set place to worship God in, was by his appointment, prayer not sacrifice, *1 King. 8. v. 28, 29, 30.* &c. and hence had it the name of being peculiarly called the house of Prayer, *Isa. 56. v. 7.* The Prophet there (and it is worth the noting) speaks in the Future-Tense, *My house shall be called, and this universally*

versally in regard of all people, not of the Jewes alone, but of the Gentiles also, My house shall be called an house of prayer for all people, which thing the Christians afterwards (it may seem) taking into consideration, usually term'd such consecrate places every where, ~~Extrane~~ Oratoria, from the end, to wit, or primary scope of their Institution.

7. Other collaterall ends as might be given I deny not, but passe by, there intimated; 1 King. 8. Of exalting the honour of Gods worship, Of providing the people a more knowne and familiar staple of publike recourse, albeit these likewise plead as strongly for our Churches or set places of meeting in the Service of God.

3^{um}.

Such place as the Apostle or any of the Apostles have design'd and pointed forth, may and should be accordingly of speciall use with Christians in the Service of God.

But some such particular set places, separate from prophane uses the Apostle S. Paul hath somewhere--

Ergo--

Some

8. Some such particular set place the Apostles. Paul hath somewhere.) See 1 Cor. 11. v. 20. What, have ye not houses to eat and drinke in, or despise ye the Church of God? Where the Apostle pointing at their *Αγία*, or abused love-feasts then in fashion, opposeth the place of their religious meetings unto private houses, or houses of ordinary use to eat and drinke in; So c. 14. v. 4 coll. with v. 35. By Church either where you must necessarily understand (and so doe Chrysost. Theophyl. upon the place, 1 Cor. 11. Aug. Super Levit. Qu. 57, &c.) some materiall or locall Church; The Heathen entred into her Sanctuary, whom thou didst command they should not enter into thy Congregation, Jer. 4. v. 10. *Ἀγίαςμους* is the word in the former, *Εκκλησία* in the later part of the verse; the Sanctuary there, the Church or Congregation here; both expressing one and the same thing.

9. In strict propriety of phrase I know, 'Ἄλλ' ἦν ἐκκλησία, καὶ ἄλλο ἐκκλησιαστικόν, as I find, *Peluf. l. 2. Ep. 246.* the *Church* is properly one thing, and the *Temple* another;

K

and

and, ἢ οὐκ ἔστι τόπον, ἀλλὰ τὸ ἀδελφισμὸν καὶ ἐκκλησίαν
 Εκκλησίαν καλῶ, *Clem. Alex. Strom.* l. 7. yet
 Εκκλησία, h.c. *Locus conventus Ecclesiastici*,
Constit. Apost. l. 2. c. 59, 60. *Conventus Ec-*
clesiarum sive *Templi*—ut vocant, *Zen. Ve-*
ronens. in *Psalm* 126. Afterwards in pro-
 cess of time a promiscuous use of the
 termes grew usuall with the *Fathers*, as it
 is easie to observe in them; *Dominicum*
Tertullian often calleth it, the *Lords*
House: So doth *Cyprian*, *Ruffinus*, *Au-*
gustine, &c. τὸ κυριακόν, *Concil. Ancy.* c. 5.
Neocæs. c. 50. &c. And this the word *Kirk*
 or *Church* with us well expresseth,
 properly answering (in its kinde) to the
Lords day, the one a circumstance of time,
 the other of place, *Ye shall keep my Sab-*
baths, and reverence my Sanctuary, *Lev.* 19.
 2. 30.

10. But this (you'le say) maketh little
 or nought for such entire *Fabricks* or
Temple-buildings, as be now in use;
 Christians of the first times, 'tis thought,
 had them not: Ἐπὶ καὶ Ἀποστόλων Εκκλησία-
 σταις καὶ ἡν, &c. saith *Isidore* abovesaid;
Ans. Nor do I here plead for them: It
 may be Christians then in the *bud*, or o-
 therwise

therwise under the *danger* and *lurden* (both) of Pagan persecution, had not *sufficiency* of *meanes* to build such, or not *freedom* of *conscience* to use them being built; Whereupon, and in defect of more *solemne* places to meet in, they contented themselves perforce with * *Caves* and hidden *Vaults*, with *private* houses at best, such as was the house of *Aquila* and *Priscilla*, (probably) mentioned, *Rom.* 16. v. 5. that of *Nymphus*, *Col.* 4. v. 15. Separate on this wise by the devout owners, *Rerum l. 3.* and either wholly or in part applied to religious exercises.

* *Walsfrid.*
Strab. de
Reb. Ecclesi.
ast. c. 3. vid.
Pol. Virgil.
de Invent.
Rerum l. 3.
c. 6.

11. Yet for all this, *S. Marcialis* who lived neer to the Apostles times makes mention of such religious structures then already in use, *Ep. ad Toloss* c. 8. The like doth *Niceph. Constantinopolitanus*, and he instanceth in one among the rest, founded by *S. Andrew*, *Catalog. Episcop. Byzantin.* c. 8. *Simeon Metaphrastes* tells of *Temples* and *Altars* built by *S. Luke*, *Hist. vita Sti. Luc.* vid. * *Philon. Jud. de vita Theoric. Just. Mart. Apol. 2^{da}. versus finem* * *Ignat. in Ep. ad Magnes; Tertul. de Idol.* c. 7. *De Virgin. Veland.* c. 3. 13. *advers.*

* *Σταυρίᾳ.*
 * *Ναοί.*
κοινωνία,
ἱερὸν οὐκ ἔστιν
ματᾶ, Εὐσεβ.
ex Cato ve-
ruff. Scriptio-
re, Hist. l. 1.
c. 24.

Valent. c. 3. As for *Isid. Pelusiota* fore-cited, he speaks only of the *adorning* or *beautifying* of *Temples*, not simply of the having of *none* at all; *Εκκλησιαστικά* (1674) *ἐκ ἡν* (saith he) i. e. *ἐκ ἡν ἡ κεκοσμήνα*, as it followeth, not so *magnificently* built, or so *fairly garnished*, as now we have them: And according to this purport or meaning, might sundry others also of the seemingly *gain-saying Ancients*, if need were, be fitly expounded, as *Origen Contr. Cels. l. 8. Minuc. in Octav. Arnob. advers. Gent. l. 6. Lactant. de falsâ Relig. l. 2. c. 2. 19. &c.*

* *De Rebus Ecclesiast. c. 9.*

* *Tacit. An. l. 6. c. 11.*

l. 14. Suet. in Ner. c. 12.

31. Plin. l. 10. Ep. 117

&c. Καθ' ἑαυτοῖς, Dion. l. 51. n. 311,

312. l. 53. n. 347, &c.

12. Nor further doe I contend for those *ἑγκαίνια* or wonted *appurtenances* of *Dedication, Consecration*, performed long since by the Patriarch *Jacob* under a type, (as *Walsfrid. Strabo* notes) *Gen. 28. v. 18.* in his erecting a new *Altar* there where the Lord had appeared unto him, and powring oyl upon it, and then calling the name of the place *Bethel*, or the house of God; Yea, anciently practised upon the accomplishment, and towards a *seasoning*, as *twere*, of * *common structures*, (*Sanctificatione invocativâ*, to wit, by *implo-
ring*

ploring Gods benediction in the after usage of them, not constitutiv², as your Canonists speake, and so distinguish it from this other belonging properly to houses of religious employment) Deut. 20. v. 8. Neh. 12. v. 27. So Psal. 30. in lemmate Psalmi, A Psalm or Song at the Dedication of the House of David; All I stand on at present, is the meet expediency of some certaine place sever'd from all other what-e're, and solcly appropriated to sacred uses.

Solemne set duties require a solemne set place correspondent to them for the performance of these duties.

4^{rum}.

But Prayer and Preaching are solemne set duties.

Ergo—

13. Solemne set duties require a solemne set place-- This is the very Argument (in part) which David useth, 2 Sam. 7. v. 2. for the building of God an House taken from the dignity of the Arke, as yet nevertheless unprovided for; The King said unto Nathan, see I dwell in an house of Cedar, but the Ark of God dwelleth within the Curtains.

K 3

14. Be-

14. Besides, other *Functions* of what kinde so'e're, have for most part, their

* Οἱ μὲν πρὸς τὰς τῶν βαλὼν ἐκκλησίαις ἐστὶν ἐκκλησίαν, ὑμῶν δὲ τῶν ἐκκλησίαν ποιεῖτε, *Demostr. Orat. pro Corin.* set places of *meeting* and dispatch; * Βασιλικαί, Basilicas, Prætorias, guild or common-halls purposely ordain'd to this use; Now is the *Ministeriall Function* (objectively) the highest of all others: And what congruity in reason can there bee to deny unto it being the highest, that which we carefully provide for, and willingly allow to other far *meaner performances*?

15. The *Councell* of Gangrena judged

* Κεῖθεν δὲ νόμος μὴ καὶ ἐν ἑτέροις τοῖς οἰκοδομαῖς ἵεσθαι, διὸν δὲ ὅτι οὐκ ἔστι νόμος ἐν τῇ ἐκκλησίᾳ, διὸ μὴ οἰκοδομῆσαι, *Orat. Plat. de Leg. l. 10.* a right correspondency betwixt the * place and the performance, the Church and Gods *solemne Worship* so necessary, as to have put it (*Can. 6.*) under a dire *Anathema*, if any should go about to solemnize religious meetings elsewhere; Questionlesse, the *Fathers* there saw some extraordinary inconvenience or other in it to the contrary, and this now hath *S. Chrysostome* clearly pointed forth, in *Ep. 1. ad Cor. Rom. 47.* where he gives us a reason of the first building or erecting of Churches, *Non ut divisi simus, cum convenire*

nire oportet, saith he, sed ut divisi Conjun-
gamur, as much as if he had said it in
plainer termes, to prevent Conventicles,
and such like clandestine * factions Assem-
blies.

* Asperge-
batur in sa-
miâ (Alcibi-
ad.) quòd in
domo sua sa-
cere Myste-
ria dicebatur

16. You shall finde the word *Conven-*
ticulum, I know (so to prevent a cavill by
the way) somewhere used in a wider and
orthodox sense, for all manner of places
destin'd to holy meetings, *Arnob. advers.*
Gent. l. 4. Ambrose in Eph. 4. c. 4. Oras. l. 7.
c. 12. Ruffin. l. 1. c. 9. l. 2. c. 5. &c. But the
word I stand not on: The matter we
contend about, is the appropriation of
some solempne appointed place or other,
call it as you list, Church or Temple, or
Conventicle, and the more knowne and
publike, the better for avoiding, as above-
said, of factions and divisions.

quod nefas
erat more A-
theniensium,
id que non ad
Religionem,
sed ad conju-
rationem per-
tinere existi-
mabatur,
Æmil.
Prob. in vi-
tâ.

That place which begets and in-
creaseth devotion in us at our Religi-
ous meetings is questionless of speciall
use to Gods people.

But a set place particularly destin'd
to holy duties, begets and increaseth
devotion—

5^{um}.

Ergo—

17. *A place particularly destin'd to holy duties, begets and—*) Eccles. 5. v. 1. *Keep thy foot when thou goest into the house of God, and be more ready, &c.* There's an Item given of warily and devoutly behaving our selves borrowed from the place; *Put off thy shooes, (the shooes of thy corrupt affections,) for the place whereon thou standest is holy ground, saith the the Almighty to Moses, Exod. 3. v. 5. What know ye not that your body is the Temple of the Holy Ghost, 1 Cor. 6. v. 19. He useth an Argument drawn from the supposed holines of the artificial outward Temple to commend holines unto us in the inward, which Temple mystically, & under a figure we are.*

18. It is, it may be in regard of this sanctity of the place, together with the someway heightning of our devotions in contemplation thereof, that the Prophet David adviseth, *Praise ye the Lord, saith he, praise God in his Sanctuary, Psal. 150. v. 1. Praise him we may, and must every where; But yet then are our praises of him most comely and pleasing withall,*

wishal, when as performed there, where
himselfe or the *Church* by *Authoritie* de-
 rived from him, have appointed them to
 be done; *Ευξείδαι μὲν καὶ ἐν τῇ οἰκίᾳ σουαίδου,*
καὶ ἐν τῇ οἰκίᾳ τῆς ἐκκλησίας ἀδυναλον; Pray
 we may at home, saith * *Chrysostome*, and
every where, where soe're we be, but no
 where so conveniently in all respects, as in
 the *Church* or *Sanctuary*.

* *Εν ἁσ. καὶ*
Ευχῆς.

19. I do not hereby (that so I be not
 mistaken) ascribe any true *inherent ho-*
linessse to the very place: (wood and stone
 are no materialls capable of it) much
 lesse any *worship* due thereupon: That's
 but an inconsequential *Parologism* of *Bel-*
larmines (with his followers) in a like
 cause, *L. de cultu Imagin. c. 12. 21.* But on-
 ly I conceive a kind of *relative holiness*,
 that may well be attributed to it, in or-
 der or relation to the end, the end ever-
 more extrinsically at leastwise, *qualifying*
 the means conducent to the end; Thus e-
 very devoted thing is most holy to the
 Lord, *Lev. 27. 2. 28.* And hence sprang
 those names of solemn use among the
Ancients, *Sacellum, sacrarium, ἱερόν, ἱερὸν,*
Sacrasunt loca divinis cultibus instituta,
 saith

saith *Isid. Hispal. l. 15. c. 4.* Τὸν Θεὸν ἐν δόξῃ,
 ἡμεῖς, καὶ διὰ τὴν ἡμετέραν, *Iul. Poll. Onomast.*

—*Sacer est, pueri, locus, extrā*
Meite, could the *Heathen Poet* say.

20. Or againe secondly in respect of
 the more immediate application of Gods
 presence to such place or places; Whence
 he is said to * dwell between the Cheru-
 bims, *1 Sam. 4. v. 2. 2 King. 19. v. 15.* to
 have his resting place within the Temple,
2 Chron. 6. v. 41. Arise O Lord into thy
 rest, thou and the Ark of thy strength;
 which too must it needs reflect as 'twere
 some beams of sanctity upon the place,
 real or imaginary: Like as did the Ark,
 we find, by *Dauids mansion-house*, *2 Chron.*
8. v. 11. My wife, saith Solomon there,
 shall not dwell in the house of David King
 of Israel, because the place is holy, where-
 unto the Ark of the Lord hath come; If the
 placing of the Ark had that powerfull
 efficacy in it, (even when afterwards re-
 moved and gone) shall not the Almightyes
 presence be much more efficacious to an
 hallowing the place of his especiall resi-
 dence, or Symbolicall abroad amidst his ap-
 pointed Ordinances?

21. If

* Ναός
 ἡ ἱερὰ οἰκία
 ἡ δόξα τοῦ
 Θεοῦ.

21. If in returne to the premises * *Χειριστὸς ὁ ἰδιώτης* 3
 some or all of them, it be said, God *πᾶντα μὲν τὰ*
 is not tied to places; Behold, the heaven *πορτὸν κόσμον*
 of heavens cannot containe him, 1 King. *τίπτισαι ἵνα*
 8. v. 27. And upon this meere confide- *μὲν τὸ οὐ-*
 ration have divers of the Heathen alto- *ραν, Ναὺ τὸ*
 gether declin'd the usage of such ma- *θεῖν οὐκ*
 teriate Temples, Quippe non esse parietibus *τὸ παντὸς κόσ-*
 includendos Deos, quorum hic mundus tem- *μιν*—Orig.
 nis Templum esset ac domus, Cic. de Leg. 1. *Contra Cels.*
 2. vid. Herodot. 1. 1. Strab. 1. 19. &c. Not 1. 7.

an unlike effect did the same opinion, (be- * *Templum*
 sides the restraint laid upon them by op- *quod ei ex-*
 pressing Tyranny) worke in some of the *triam, cum*
 more Cautelously devout Christians at first, *totus mundus*
 as may be probably gathered from the *ejus opera*
 fore-named Authors, * *Origen.* * *Minuc.* *non capere*
Arnob. Laſtant. &c. *non possu: E-*

—Οἱ * *νῦν μὲν ἀπ᾽ αὐτῶν ἀπαρνέσονται ἰδοῦντες;* *cum homo*
καὶ βάλμης, ἑκατὰ λίδων ἐπιδρύματα κερῶν, *laxius ma-*
neat—*Min-*

But, Therefore I will that men pray every *pus. &c.*
 where lifting up pure hands, saith S. Paul, * *Sybill.* O
 1 Tim. 2. v. 8. Every where God he is pre- *rac. de Chr-*
 sent, and his presence can make a Temple *istian.*
 any where, as the Princes personall resi-
 dence doth a Court.

22. *Ans.* This latter Text (there to begin) is principally to be understood of private Prayer; So *Mat. 6.v.6.* *when thou prayest, saith Christ, enter into thy Closet,* (the Closet of thine own heart, as *Cassian. collat. 9.c. 35.*) *and when thou hast shut the door, &c.* Our Saviour there further more particularly perstringeth the hypocriticall humour of the *Pharisees*, who did all for shew, and to be seen of men: A right usage of *Temples*, or other like *solemn places* he condemns not, but only their ostentation, and *vain-glorious demeanour* occasionally practised in such places.

23. For the former, *Salomon* makes the *Objection*, and hath withall given in an *Answer* to it, *v. 28, 29.* *Yet have thou regard unto the prayer of thy servant, that thine eyes may be open towards this house;* God he is present in such places, not by way of confinement: (So the Almighty dwelleth not in *Temples* made with hands, *Act. 7.v. 48.* It was the grosse conceit of certain of the *Heathen* (that) touching their *Idoll-Gods*, whom and therefore for more

Qu. 5. to Divine Worship.

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more sureties sake, they usually kept fast, ^{* Cur sub} and ^{* tied up,} *Wisd. c. 13. v. 15. Baruc. 6. v. 18.* but of a particular and more ^{validissimis} ^{clavibus,} ^{ingentibus} ^{sub Claustreis} ^{&c. Arnob.} ^{advers. Gent.} ^{l. 6. vid. Ori-} ^{gen. ubi Su-} ^{præ; Cyp. ad} ^{Demetr.} ^{Oros. Hist.} ^{l. 6. c. 1.} ^{Q. Curt.} ^{de Tyriis} ^{l. 5. & Plu-} ^{tarch de eis d.} ^{in p. 11. xix.} ^{&c.} ^{signantèr,} mine.

24. Nor yet is this to be understood in any appropriative manner of locution, if we shall compare some such places with other consecrated in a like sort. As that his being worshipped here, did prescribe against a performance of the like duty as well elsewhere, (which was the error our Saviour there rebuketh in the Samaritane woman concerning their worshipping of God in Mount Gerizim alone, &c. *Joh. 4. v. 21.* and an honour once peculiarly belonging to the Temple at Hierusalem) but of some eminentiall, though (still) unconfinèd assistance.

25. Well then: The truth of the maine position laid downe at beginning holds still unshaken, and may so passe, yet with this proviso as before; Be sure we impute not superstitiously any vertue or efficacy to the place in or from it self, (let

(let it be the groundlesse calumny of gain-sayers, that) That as the Temple formerly sacred by Gods owne particular appointment, and immediate institution, 1 King. 9. v. 3. did sanctifie the gold of the same, the Altar the gift upon it, Mat. 23. v. 18, 19. So should the Church now be thought in any wise to adde more value or esteem to our petitions; we there commence before him; But it is the lawfulnessse, conveniency, the ancient usage of Churches I plead for, and no more.

26. And then further, so to make this discourse come round and close where it began: Be it considered, that as the Lord frequently in Scripture upbraids and grievously menaceth the defilers of his holy Temple, the place of his Throne, and the place of the soles of his feet, Ezek. 43. v. 7. So least any should thinke of securing Themselves in the vaine imagination of an abolished Type, there are not wanting among us, men of speciall note, who have fastened a sutably harsh doome upon the profanation and abuse of ours; Cer. è hæc tanta

Qu. 5. to Divine worship.

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*tanta est, ſaith reverend * Bucer, di- * De Regni.
vini Numinis contemptio, ut eâ vel Chriſt. l. 1. c.
ſolâ meriti ſimus de terra exterminari: 10.*

Were there no other impuſſive reaſon
of Gods juſt vengeance againſt us,
yet were *this* alone enough to cauſe
our being rooted out of the Land of
the Living.

O F



Of Solemne
P R A Y E R S
 In P U B L I K E.



Uddain or extempore pray-
 er in private I censure not,
 where both *thoughts* and
words are left us more
 at large, and God per-
 chance requireth no such
solemne premeditation in our ordinary ad-
 dresses unto him : But that it be used in
 the *publike service* of him, made indeed as
 it is, the only *Act* of performance wher-
 with the men of our daies doe so in
Rostris se venditare, rather than a So-
lemne set forme, nay, *this excluded quite*;
 I can by no meanes approve of, for these
 ensuing *Reasons*.

That

That manner of Prayer which Christ himself hath recommended to us; The Saints both on Earth and in Heaven glorifie God with; The Primitive Christians did generally practise, is surely to bee preferred in the publike service of him.

Argum.

But a set forme Christ himself hath recommended to us: The Saints both on Earth and in Heaven glorifie God with : The Primitive Christians did —

Ergo—

2. A set forme of Prayer Christ himself hath recommended to us—) First, by precept, Luke 11.v.2. when yee pray, say: It is *Agius*, say yee * This, as well as thus; *verba & recitationem certam praescribit*, saith Melancthon, *Traet. de Invocatione & precat.* Therewith heretofore, namely with the Lords Prayer, (though now a daies so slighted and little set by; a neglect well deserving the revivall of sundry ancient Church-Canons, *Constit. Apost. l.7.c.20. Concil. Tol. 4.c.9. & de oratione dominica frequentanda*), usually be-

* *Aliter orare quam docuit (Christus) non ignorantis, sed culpae: Oremus itaque fratres dilecti similes magister. Deus docuit. Cyr.*

gan they their publike service ; premisſe
Legitimâ & ordinariâ oratione Drminicâ
quasi fundamento, jus est superſtruendi—
&c. ſaith *Tertullian*, *ad Mar. c.* and
 with it did they conclude the ſame, *Aug.*
ep. 59. Qu. 5. Then by example, *Mat. 26.*
v. 39, 42. And hee went away againe,
 and prayed the third time, ſaying the ſame
 words.

3. *The Saints on earth and in heaven*
glorific—) *Num. 6. v. 23, 24. c. 10. v. 35,*
36. coll. with Pſa. 68. v. 1. 2 Chron. 6.
v. 41. 42. with Pſa. 132. v. 8, 9, 10. 2
Chron. 29. v. 30. c. 35. v. 25. Ezra 3. v.
10, 11. Dan. 9. v. 5. with 1 King. 8. v.
27. David his Pſalmes throughout;
Here end the prayers of David the Son of
Jeſſe, ad Calcem Pſalmi 172. Particularly,
vid. Pſa. 90. 92. 102. Rev. 4. v. 8. c. 15.
v. 3, 4. And they ſing the ſong of Moſes
the ſervant of God, and the ſong of the
Lamb, ſaying,—&c.

4. *The Primitive Chriſtians did gene-*
rally practice—) For their manner of di-
 vine ſervice what it was in their *Synagogs*
 or *Solemn Aſſemblies*, originally in or a-
 bout

bout the Apostles times, it is hard to determine : Onely wee read of certaine *Procedia*, *Hymnes* and *Lectiōs* of Scripture then in use. *Phil. de viâ Theoric.* *Plin. l. 10. Ep. 2. &c.* Nor shall I urge the particular *Formes* of Prayer both before and after the *Communion*, mentioned in the *Apostolique Constitutions*, *l. 8. c. 14, 15, 16, 17, 18, 19, 20. &c.* Nor *Dionys. the Areapogite*, *Eccles. Hierarb. c. 3. & in Ep. ad Demophil. Monach.* Nor yet further the set *Lyturgies* ascribed to *Saint Marke*, *Saint James*; some waies altered and otherwise afterwards digested by *Saint Basil* and *Saint Chrysostome*, as *Proclus* testifieth; *Bibliothec. Patrum, Tom. 5.* They will be ready I know to decry them all as *suppositions*, it being the most usuall Answer alwaies in difficult straites, and neereft at hand; Though yet the learned *Causabone* in his *exercitations* upon *Baronius Exercit. 14. c. 8.* may seeme somewhat of another opinion, with a *sunt, aut videntur* at leastwise : and *Scaliger*, one as able as most men of his time were, to discern betwixt true and counterfeit wares, without further min-

cing the matter, speakes of an ancient Lyrurgie he had lying by him, of Ignatius his composing, (for so so I understand him) *de Emendat. Temp.* l. 7.

* Λειτουργία
σβειθήσεται,
ψαλμοδία
παυθήσεται
ἀνὰ γνωστis
ἢ γραφῶν
ἐκ εἰσακx
θήσεται.
*Hipolit. in
orat. de con-
summat.
Mundi.
Ann. Christ.
220.*

* Παντὰ τὰ-
ξι ποῦν
ὁ θεὸς ἡμεῖς
κατὰ καιρὸς
τιταγμένους,
τὰς τε πρόσ-
θερας καὶ λει-
τουργίας ἐπι-
τελεῖν δαί.

5: But what say they then to *Clemens Rom.* (to begin with) in *Ep. prim. ad Corinth*: where he hath the word * *Λειτουργία* or *Liturgie*, over and againe; which as it doth, if taken in gross, imply the whole *Action of divine service*, with all the *integrating circumstances* performable whether by *Pagans* or *Christians*: So principally evermore, (in the *Christian Dialect*) that of *Prayer*; As they ministered to the Lord and fasted, *Act. 13. v. 2.* *Λειτουργούντων*, is the word: Then *v. 3.* *And when they had fasted and prayed, &c.* A set prescribed prayer, say I for *Clemens*: since as there in the same place, *p. 52.* and upon the same occasion he speaks of * *set houres* in praying, why also hee should not be understood, as having respect to *set formes*, it is hard to say.

6. To *Justin Martyr Apolog. 2da. ver. finem*, The Father there plainly differenceth between the prayers of the Minister and

and people in common, and the prayers of the Minister alone; *Ανιστάμεθα κοινῇ πάντες καὶ ἐυχόμεν*, saith he, setting forth the peoples part: (*Μίαν καὶ κοινὴν δίνειν*, as Ignat. in Ep. ad Magnes): Then *Παυτομένων ἡμῶν τῆς ἐυχῆς, ἄστος καὶ ὁστος καὶ ὁδὸς προσφίεται*, καὶ ὁ πρὸς τὴν ἐυχὴν ὁμοίως, &c. The Minister he succceedes, and doth the whole.

7. To Tertullian in l. de orat. c. 13. *Sonos etiam vocis subjectos esse oportet; quid enim referent isti qui clarius adorant, quam quod proximis obstrepant*: Much to a like purpose Cyprian treading in his Masters steps, as his manner is, though with some variation of phrase, l. de orat. Dominic. n. 3. Surely such a caution were altogether needlesse from either, where the people met together had naught to doe, but onely gape upon the Minister, and say Amen to his Orisons; But they were therefore those *Ἀγρυπνῆς ἀκούσαι*, Macarius Homil. 6. or Corybantian loud clamours used in prayers, they either of them censur'd, and for which the silly people thought they should bee sooner heard, than for the truth of their hearty and well tempered devotions.

8. Saint *Ambrose* further tells us of an *Ecclesiastica Regula*, a prescript Rule or forme they kept themselves unto in praying. *Ambros.* in 1 *Tim.* 2. the like doth *Prosper de vocat. Gent. l. 1. c. 12.* *Doctrina hac est Apostolica Regula, quæ Ecclesia Universalis imbuitur, &c.* and the Reason he gives is good and pat to our purpose. *Nè in diversum intellectum nostro evagemur Arbitrio* : It cannot bee some kinde of Directory they meant, a thing but of late invention : Rather they were those *precationes omnis Ecclesie*, those Common and received prayers of the whole Church Saint *Austin* speaks of. *Ep. 59. 106. Ab Apostolis tradita—* atque *in omni Ecclesiâ Catholicâ uniformiter celebrata.* *Gennad. Ecclesiast. Dogm. c. 43.*

9. *Audiat orantis populi consistens quis extra Ecclesiam vocem*, saith Saint *Hilary* in *Psalm. 66.* Let the people, not the Minister lift up their voices with that contention of holy zeale, so as they without and passengers by, may bee able to heare them : The saying of a bare *Amen*, though never so strongly echoed forth,

forth, cannot be all he here insinuates: The word (*Orantis*) imports a great deal more, even their *joynt concurrence* in performance of the whole duty: *Ἐνταῦθα γὰρ ὅτι τὸ πλῆρες, οἷον ἢ ὁμοθυμία, καὶ ἢ συμφωνία,* as * *Chrysostome*, both hearts and tongues, * *Ἐν λόγῳ καὶ ἐν καρδίᾳ.* you may imagine, did there haply conspire on all hands to the making up a full Consent, which yet cannot possibly be, save where men pray after a knowne and prescribed forme of words.

10. Certainly *Isid. Hispal. l. 1. de Offic. c. 9.* makes expresse mention of such prescribed forms, (*Ἐνχαῖν ἰνδίστατον, Enseb. de vit. Const. l. 4. c. 17.*) as being of most ancient usage in Christian Congregations, and long before his time: *Utimur precibus, saith he, instar earum quas constituit Christus quasque primum Græci caperunt componere, &c.* and *Paul Diaconus Hist. l. 11.* to shew the riseness of them about the Apostate *Julians* times telleth us of a devise of his for bringing the Pagan ceremonies to as neer a conformity, as possible he could, with the Christians their manner of Divine Service; *Itaque in Idolorum Templis fieri curavit sublellia, in-*

Orat. tertiā
advers. Iul.

instituit, lectiones, -- idē certas horarum & dierum preces: He ordained set hours or times of Prayer to be kept; yea, Euxaristōtes, adds Gr. Nazianzen, let forms of Prayer it self.

11. And since I am casually so far engaged in the pursuit of *Antiquity*, I could tell you of divers passages of our *Lyturgie* as was, expressly and *ἀπολαβή* to be found in them, and so from them conveyed downe by the helpfull hand of good *Authoritie* unto us; *Accipe. que sint verba (consecrationis)* saith St. Ambrose, *De Sacram. l. 4. c. 5. Dicit sacerdos.* &c. and there setteth downe the words before and after, much according to those in use formerly with us; *Solenne est*, saith S. Hierome, *Contra Luciferian: in Lavacro post Trinitatis Confessionem interrogare, credis in Sanctam Ecclesiam? credis remissionem peccatorum?* And Tertullian *de Coronā Mil. c. 3. Aquam adituri (Baptisterij) contestamur nos renunciare Diabolo, & pompa, & Angelis ejus--* &c. both of which plainly exhibite forth our late publike * *Forme of Baptisme; Gloria Patri*, or the *Doxologie*, you have it in

* *Abrenuncias Diabolo & operibus ejus; Abrenuncio: Abrenuncias saculo & voluptat. &c. Ambros. de Sacram. l. 1. c. 2. vid. D. Arcopag. de Eccles. Hier. c. 2. Cyril. Myst. 1.*

Sazom. lib. 3. cap. 19. together with the ἀπολογία or following supplement in way of Reddition, Sicut erat in principio, & nunc est, & semper erit--In sacula seculorum, Iran. l. 1. c. 1. or as Tertull. Eis αἰῶνας, de Spectac. c. 25.

12. Gratias agimus Domino Deo nostro, we give thanks unto our Lord God: And then, Dignum est, justum est, Aug. de Bono persever. c. 13. Sursum corda, lift up your hearts, with the Responsorie, Habemus ad Deum, Id. Ep. 156. Cyril. Mistag. 5. Dominus vobiscum, the Lord be with you; Whereupon straight, Et cum Spiritu tuo, Chrysost. in Homil. 1. m^a. de St^a. Pentecoste; Irid. Pelus. l. 1. Ep. 122. Per Dominum nostrum Jesum Christum, through Jesus Christ our Lord, an accessorie closeto most of our prayers, you have it in Ambrose de Sacram: l. 6. c. 5, with many more of the like Straine, Const. Apostol. l. 2. c. l. 7. c. 48, 49. &c. bespeaking the reverend usage of Antiquity,

13. If any shall interpose here, and say, that these are but fragments or broken pieces; Right: Yet do they bespeak
some

Qu.6. Of Solemn Prayers in publike.

Some intire body, of which they are thus the remaining pieces; The fragments of *Lucilius*, *Ennius*, *Pacuvius*, &c. upon such or such an *Argument* prove manifestly enough the compleat fabrick of such a Poemas was, though now long since utterly lost, and perished in the deluge of aldevouring time: And under the same Fate of oblivion we may easily conjecture, have those ancient Church Lyturgies suffered, there being naught left of them, but certaine scraps or bits here or there to be found among the Monuments of other writings.

14. After all, I might, if I pleas'd, subjoyne the attesting suffrage of divers Councells, *Concil. Laod. c. 18, 19. Carthag. c. 23. Afric. c. 70. Milevit. c. 12. &c.* But it shall suffice onely to have pointed to them: At a word, so far were they from approving of extemporie prayer in the Church, that they inhibited it (some of them) by expresse Decrees fram'd occasionally to this very purpose.

2um.

That manner of Prayer which maketh
most for Gods honour, more feelingly
affects

affects the people with holy zeale in their service of him, is to be preferred in the publike worship of God.

But a prescribed forme of Prayer, makes most for Gods honour, more feelingly affects the people with holy zeale, &c.

Ergo—

15. A set form of Prayer makes most for Gods honour—) Reas. Because done with greater solemnity, and solemnity now is a maine piece of his outward worship: O worship the Lord, saith he, in the beauty of holiness, Psal. 29.v.2. They have seen thy goings O God, even the goings of God my King in the sanctuary: The singers go before, the—Psal. 68.v.24, 25.

16. More feelingly affects the people with—) 1. Because of their more sensible concurrence, and bearing part there. 2. By vertue of the speciall weight and Authority the Church stamps upon it, as hers, far above that which any private Spirit can afford the sudden issue of his owne braine, though ne're so pithie and effectually.

Prayer

3^{um},

Prayer that hinders and abates the intentnesse of our devotions in our putting them up unto God, both in the Petitioner and Hearer also, is not to be used in the solemn worship of God.

But extemporie Prayer hinders and abates the intentness of our devotion both in—

Ergo—

17. Extempore prayers hinders and abates the intentness of—) For that * two disperate faculties of the soul, such as the will and understanding are, cannot at once be so strongly carried on, or so firmly fixt upon the object whate're; So for those sensitive inferiour powers, the eye and eares, if at any time busied and imploy'd together; whilst the understanding then is in labour of the matter which we are to deliver, or of but apprehending rightly what is delivered by another, the will necessarily flagges and remits much of her wonted intentness; *Ανοίγει γὰρ συντατομίζον ὑφ' ἐν, ἀπὸ τοῦ κατὰ τὸν ἑαυτοῦ λόγον δυνάμιν πεισπῆ, Longin. Περὶ ὑψίς, c. 13.*

* Δύο πόνων
ἄμα γινομένη
ἐν μιᾷ τῇ
αὐτοῦ ἰσχύϊ
ὁ σφοδρῆτατος
ἀμαυρῆσι τῇ
τισιν. Ἡ
ροστ. Εὐκρί-
ουσι δὲ κινή-
σις ἀλλήλας
ἀνὰ μᾶλλον
Rhet. l. 3.
c. 17.

Prayer

Prayer which may 1. justly argue the Petitioner of somewhat too much boldness with the Almighty, 2. occasioneth divers Solacismes and vaine Tautologies, and 3. by means whereof we present God at no hand with the best and ablest of our endeavours, is not to be used in the publike service of him.

4^{um},

But extempory or sudden Prayer may 1. justly argue the Petitioner of too much--2. occasioneth divers Solacismes and vaine Tautologies, and 3. by means thereof we present God at no hand (as we ought) with the best--

Ergo —

18. Sudden or extemporie prayer may justly argue the Petitioner of-- Keep thy foot when thou goest into the house of God-- Imperato- Be not * rash with thy mouth, and let not rem P.R. di- thy, &c. Eccles. 5. v. 1, 2. and the Reason fol- cit extempo- loweth; For God is in heaven, and thou re, quantum upon earth; as much as to say, He is a sit, non son- sit Imperi- um, Pauper.

man, as far, yea, farther then the heavens surmount in height this sublunary globe of Earth, and therefore not rashly or unadvisedly to be spoken to.

19. Oc-

19. *Occasioneth divers Solacisms and vain Tautologies--*) This our Saviour sharply rebuketh in the *hypocriticall Pharisees*, *Mat. 6. v. 7.* But what then? *Take with you words*, saith the Prophet *Hosea*, and turn unto the Lord, saying, *Hos. 14. v. 2.* Again, *I will pray with the spirit; and I will pray with the understanding*, is *S. Pauls* resolution, *1 Cor. 14.* which yet many times to speake truth, these men scarcely do:

20. *And by means thereof we present God at no hand as we ought, with the best and--*) For that I suppose none among them so well *gifted* or *ready* in the performance of this duty, but that upon *deliberation* they may possibly mend their *paces*, somewhat better their *conceptions* either for the *matter* or *method* of them, (for trialls sake let their *expressions* be taken up immediately falling from them, and presented to their more serious view, *themselves*, I dare say, will acknowledge as much) And what else do they then by such *unpremeditate extemporary effusions*, but as the Prophet *Malachy* speaks, *c. 1. v. 8.* offer unto God the lame, the

the sicke, as twere the refuse of their devotions.

where the true and warrantable sole
* cause of some duty is ceased, the duty
it selfe ought of right to cease, and
not to be continued in the Church.

But an extraordinary assistance of
Gods Spirit, 1 Cor. 12.v.45. the
true and warrantable sole cause of u-
sing extempory prayer, (by the Apo-
stles and others then I mean it, if so
they did) is now ceased.

Ergo—

21. An extraordinary assistance of Gods
Spirit, (in this kind) is now ceased)
Tongues and Prophecies, with operations
of great works, we know are ceased: And
why, I pray, should an extraordinary
assistance of Gods Spirit in this particu-
lar be imagined to continue more than
those other, all being as beads hung up-
on the same string, supernaturall endow-
ments of the self-same spirit.

22. Neither yet further (which they
might do well to observe) find we at all
any

sum.
Ανα γὰρ
τὸ αἶμα τοῦ
αἱ τῆς, ὡς ἂν
πῶς αἱ τῆς
ὅτι, Αἰσθ.

any such *χάρισμα ἐυχῆς* there reckoned up among the rest; Haply the Spirit fore-saw the *ill use* men would in time be apt to make of such a pretence for their *groundless Enthusiasmes*; For even and so did the *Euchitists* afterwards, (a certaine sort of * *Hereticks*) & for this very cause termed thereupon *Enthusiasts* in a Synonimous phrase of appellation; It is true, *Chrysostome* in his *Commentary* upon the place, makes some mention of the foresaid *χάρισμα* or gift of prayer: Be it so, yet is it, I say, now long since ceased; It was at most but *ῥῆμα* (as he speaks) only for the time then, not derivable to *ensuing generations*.

* *Μαθηταὶ*
τῶν αἰρετικῶν, ἢ
τῶν Εὐχιστῶν,
ἢ Ἐνθουσι-
στικῶν, Codren.
Hist. n. 113.

23. Concerning that place of the *Spirits helping our infirmities, and making intercession for us, Rom.8.v.26.* much insisted on in the present *Argument*, it is specially, if not solely, to be understood of an efficacious secret concurrence the Spirit oft-times graciously affords us, by directing our thoughts in the things we are to pray for, and withall quickning and enlivening our desires in a right performance of the whole *Duty*; (and this is it doubtlesse the

the Apoſtle calleth a *praying in the Spirit*, Eph. 6.v.18. *Iud.* v.20.) not any notable help proceeding from it in our *outward expreſſions*; *Groanings* that could not be uttered, be the only *externall effects* we meet with there recorded.

24. What they preſume further of the *Spirit's aſſiſtance* here, is at moſt (*ordinarily*) but the *bleſſing of Gods Spirit* upon our *preceding endeavours*: And truly I ſee not otherwiſe how the ſame *Spirit* which furniſheth them, as they pretend, with ſuch *extraordinary abilities* in the work of *Prayer*, ſhould not be alſo as *extraordinarily aſſiſtant* to them in the duty of *preaching*, (thus *Act.* 2. v. 4. 14.) of *diſputing*, (*Acts* 6.v.9,10.) which nevertheleſſe for the one commonly they do not, and for the other they dare not lay claim unto.

25. But they will ſay perchance; This is at leaſt a *confining* of the *Spirit*, atying it up to *words and phraſes*; *Anſw.* So by a like Reason ſhall the *Hearers*, be *alwayes* as being *limited and reſtrain'd* in their *attentions* to the *ſpeakers diſcourſe*;

so shall the Preacher his own spirit be in the very utterance or elocution of what he hath conceived, and before the Spirit is as free in the Act of premeditation, as in that of sudden conception.

* Hieron.
Proam. in
Ium. Com.
ment. Supra
Isa. Origen.
Contr. Cels.
l. 7.
* Duo gene-
ra vaticin-
andi sunt,
aut simplex
ut Heleni,
aut per fu-
rorem, ut Sy-
billa, &c.
Serv. in
Virg. Aen. 3.
Infantum
vatem aspi-
cior. &c.

26. With the Penmen of sacred Writ it was so, who spake (saith the Text) as they were moved by the Holy Ghost, 2 Pet. 1. v. 21. howbeit upon some fore-going premeditation still, I suppose, not as men * rapt in an extasie, or besides their senses, (like to the * Sybils of old, and other Enthusiasts among the Heathen) not knowing, it may be, what Themselves delivered; But the Spirits of the Prophets are subject to the Prophets, 1 Cor. 14. v. 32. Only are their roaving fancies then a little straightned hereby, (a quenching of the Spirit are they pleas'd to call it) and they depriv'd the liberty of their extemporary effusions, it being the only quality of magneticke force wherewith they strangely effect, (*Mirè ad pullatum circulum hac*) and draw the astonished simpler sort of people after them.

Num. & est
ad hominem.

That manner of Prayer which be-
speaks

Speaks no unusuall wit or learning, nor yet any extraordinary gift of the Spirit in the contrivers, is not over-greatly to be valued for the performance of it.

But extempore or conceived prayer bespeaks no unusuall wit or learning, nor yet any extraordinary &c.

Ergo—

27. Extempory Prayer bespeaks no unusuall wit or learning—) An illiterate undisciplin'd Artizan can doe as much, yea, and ordinarily doth it; Neither was Lucilius forsooth, any whit therefore the better Poet for his * facile and extempory veine in versifying,

* Extemporalis garrulitas, nec expectata cogitatio, & vix surgendi mora, circulatoria vere jactationis est, Quintil. Instit. l. 2.

— Qui stans pede in uno,
Ut magnum, versus distabat saepe ducentos.

Whereas an Homer or grave Maro commonly require some larger respite of time to the mature production of their labours.

28. Nor yet any extraordinary gift of the Spirit-) That fancy hath been confu-

ted already: But it bespeaks them only a greater measure of audacity in them, improved and confirm'd by practise: Joyne to these two what followeth most an end, a *voluble easier delivery* of such their (too often) *raw conceptions*, (* *Tolui* *quasi volu-* *luti loquentiam*, you may fitly terme it, *im, i. e. volu-* *biliter loqui*, Πόταμον ἢ ἀτέχων ρημάτων, as the Poet, *Ἐπιφουλίδας, σωμαλάα, χαλιδόνων μυστία*, *Max. Tyr. Dissert. 15.*) wherewith they dare to present the *Almighty*, which yet *learneder* and more *judicious* men dare not, and it is a done businesse.

* *Tolui*

quasi volu-

im, i. e. volu-

biliter loqui,

Onomastic.

39. So then; lay but the *premised reasons* together, and the * *Loci Honor* (the Church I mean) & *venerabilis pavor*, to use *Ausonius* his termes, if added thereunto, might justly serve to repress the *boldness* of some from venting there their *unpremeditate* and *abortive conceptions*; The place and meeting both are *solemne*, let not the *manner* of our *performances* be *unsutable*: At a word, let us not so demean our selves in a carelesse way of *Ostentation*, as that we seem forgetfull either of *God*, in whose presence we stand, or of the *Assembly*

* *Grat. A-*

Etio.

sembly before whom we expose our endeavours.

30. A set Lyturgicall * Forme of Prayer ^{* Quod ad formulam} in pullike (so to drive to an issue) is ^{precum &} the thing in truth, I aime at; And such ^{rituum Ec-} an one we had not long agoe, could men ^{clesiastico-} but have contented Themselves, and ^{rum spe-} were not altogether given to Novelties ^{etiam, valdè} and changes, thinking that evermore best, ^{probo ut illa} which is newest: And till such time some ^{extet, à quâ} like Forme or other shall be againe re- ^{pastoribus} stor'd, whereby the hearts and tongues of ^{discedere in} people met together, be able more per- ^{functione} fectly to joyne in the performance of ho- ^{non liceat,} ly Duties, besides other maine ^{tâmus con-} inconveni- ^{sulatur--&c.} encies thence arising, God is like, for all ^{Calvin. in Ep.} I know, to want much of the substance ^{ad Protect.} and glory both in his outward worship due ^{Anglia.} unto him.



OF THE ELECTION OF MINISTERS.

* *Cu. Domi-
tius Trib.
pleb. legem
tulit, ut Sa-
cerdotes
quos antea
Collega sus-
ficiabant, po-
pulus crea-
ret. Pater-
cul.*



Here is a certaine *Rule* of the *Law*, true in some sense, if truly understood: *Quod omnium interest ab omnibus debet approbari*; that which meerely con-
cernes all, ought to receive allowance from all: The plausibleness of this saying hath so wrought with many of the *Lay* condition, as to desire to Themselves, * *Lege Domitiâ*, as'twere newly reviv'd, the choice of their *Parochiall Pastors* in their severall *Congregations*.

2. What the *Custom* may have been in elder times of the Church, by sufferance or otherwise: how for a while constantly *practis'd* (bee it confessed) and upon what considerations at length *broken off*; chiefly for avoiding of strifes and debates, (as Zonaras relates, *Supra* 12. & 13. *Can. Concil. Laodic.* τὸ παλαιὸν οἱ δῆμοι &c.—) incident to such kindes of popular Elections, I stand not to enquire; but that it hath not been so *ab initio*, nor yet ought to be, I conclude it from these ensuing *Reasons*:

As the choice of Priests was under the Law, so most likely in sundry respects, (and in this particularly among the rest,) ought the choice of Ministers to be now in times of the Gospel:

Argum. 1.

But the Priests under the Law were not chosen by the People.—

Ergo—

3. Priests unde the Law were not chosen by the—) Saint Paul to the Hebr. c.5. v.4. laies downe the ground of the former proposition; No man, saith he, taketh this

honour unto himselfe, but he who is called of God, as was Aaron; where by Aaron you are to understand, not Aaron in his owne person singly, but the whole Priesthood, (then, and still ever since upon a continuation of the selfe same reason yeelded, v. 1. That they might be for men in things appertaining to God) in their subordinate and severall Stations.

4. Now that the Priesthood of Aaron and his sonnes in their different rankes, was not of the Peoples choice, see Exod. 28; v. 1. It is an Act of Gods there by the hand of Moses: And take thou unto thee Aaron thy brother and his sonnes with him from among the children of Israel, that they may Minister unto me in the Priests office, &c. So for their Consecration or ordaining afterwards, Levit. 8. v. 6, 7. where the people they stand by, as assembled and gathered together for solemnities sake, but act nought towards a performance of the whole businesse: Afterwards againe upon Aarons decease, Num. 20. v. 18. doth Moses alone without any *suffrage of the people substitute Eleazar into the office of Priesthood in his Fathers room.

5. True

* Defuncto
Pontifice,
Max. alius
eligebatur
non a populo,
sed ab ipsis
Pontif. &c.
Pomp. Let.
de Sacerd.
6. 10.

5. True it is, the people at Consecration of the Levites, Num. 8. v. 10. put their hands upon the Levites heads; But it was done onely, as appeares, v. 12. in token of their being presented to Gods service in stead or lieu of their brethren, (For they are wholly given unto me, saith God there, from among the children of Israel in stead of such as open every wombe, even in stead of the first borne of the children of Israel have I taken them unto me.) No paterne (this) of imitation to the people in choice of their Pastors.

What the Apostles did (ordinarily) practice in the mannage of Church-affaires by Themselves, and without concurrence of the people, that belongs to their successors still to do by warrant from their example.

2^{us}.

But choice of Ministers the Apostles (ordinarily) did practice of themselves without—

Ergo—

6. Choice of Ministers, the Apostles did (ordinarily) practice by Themselves.—
Ordi-

Ordinarily, or *modo ordinario*, I inserted to forestall an *evasion* as might be made, of some pretended extraordinary proceedings here used by vertue of *Apostolicall privilege*, which neverthelesse if they shall stand to urge, *Affirmantis est probare*, it resteth on their hands to make it good; But that this was their practice, see *Act. 14. v. 23.*

7. And when they had ordained them Elders in the Church—) *Χηγοροῦν* is the word, which as it is a translatitious phrase of speech, *Ἀριζωδον*, borrowed from an ancient Greeke custome of stretching forth the hand in a voting or voicing of businesses, applyed to God himself touching his fore-eternall choice of the Apostles to be witnesses of the Gospel, *Act. 10. v. 41.* where it cannot possibly be taken in its native sense, as it denotes a choosing by suffrage, no more than *καταψήφισις* in the Election of Mathias by Lot, *Act. 1. v. 26.* *Καὶ Ἰδωκαν κλήρους*, they gave forth their Lots, and the Lot fell upon Matthi. 3, *Καὶ συνψήφισεν*, he was numbred with the eleven, (For that thus too among the Heathen were their Priests and Magistrates eligible

ble by * Lots, as well as by voices, the Priests especially, saith Aristotle, Pol.1.4. l.3. c.83. c. 15.)

Herodot.
Demosth.

Contra.

8. So it signifieth not simply an *Imposition* or laying on of hands : That the Apostle commonly expresseth in other termes of χειροδασία, ἐπίθεσις & χειρὺν, Act. 6. v. 6. 1 Tim. 4 v. 14. 2 Tim. 1. v. 1. (Although neither am I ignorant of the promiscuous use of the words elsewhere, &c. both then, Act. 13. v. 3. Coll. with 2 Cor. 8. v. 19. and afterwards, Just. Martyr, Resp. ad Orthodox. 14. Chrysost. in 1 Tim. 4. v. 14. Concil. Chalced. c. 6. Antiochen. c. 17. vid. Balsom in Concil. Laod. c. 5. Zonar. in Conc. Nic. c. 14. And thus χειροτονῶν here perchance for χειροδοτεῖν, by a Customary Enallage of the termes, as I might, if I listed, plead.)

Near.
Aeschin. in
orat. contra
Ctesiphont.
Tacit. An-
nal. l. 1. c. 11.
l. 13. c. 6.

9. But it bespeakes then haply the whole compound act consisting of both Election and Ordination together : the same with καθίσταται, Tit 1. v. 5. generally to order or appoint, whether by suffrage or without, and so frequently used in *Classique Writers*, (even coetaneous with our Saint

Saint Luke here, or before him,) as learned Mr Selden hath by most pregnant instances, at large prov'd it to my hand;
De Synedr. l. i. c. 14.

10. An *Assent* all along in *Scripture* (*Προσγυμνός* or principally I will not say, since that's not denyed on either side) but wholly the solely ascribed to the chief *Pastors* of and *Church*, as particularly for *Assent*. 14. will easily appeare, if wee consider but the *Context* or *grammaticall Syntaxis* of the words; And when they had ordained them *Elders*, &c. What they? They, who came from *Derbe*, v. 20. Returned thence to *Lystra*, *Iconium*, *Antioch*, v. 21. and these were none other save *Paul* and *Barnabas*, v. 20. No mention here, or but the least intimation, of the peoples joynt Concurrence in the *Action*.

11. *Repl.* But howbeit say they, wee find of their concurrence in the choice of *Mathias*, *Assent*. 1. v. 23. of the seven *Deacons*, *Assent*. 6. v. 3. *Answ.* For the first, (*And they appointed two*,) the words may well relate to the *Apostles* onely among the whole number of the *Disciples* there
 assem-

assembled: Otherwise should the women also, who were of the number 100, v. 14. have had an *hand* and *share* in the businesse; Nor was the *Action* altogether exemplary, will *Themselves* say; Els why do they not continue their *Elections* by lots still?

11. For the second or the *Election* of the seven, (to say nothing of the *meaness* of the *Office*, if set in compare, it being the lowest in the *scale* of *sacred Orders*, and as then imployed chiefly about the *serving* of *Tables*;) the Apostles it may be, did somewhat *abate* of their just *Authority*, upon speciall *reason* given, v. 2. besides others *insinuated*, v. 1. namely of gratifying the *people*, and withall of *declining* a *suspition*, Τῆς φιλαργυρίας ἡ φιλοπρεπυμοσύνης in *Themselves*.

12. At most the *people* either where, for ought can be evinced out of the *Text*, Καὶ ἴσταναι Νῶ, in the *former*, (yet 'tis God who is said to have made the *choice* there, v. 24.) and ὅυς ἴσταναι, in the *latter*, (the *twelve* who *elected* here) concurr'd not as *Electors* truly, but by way of *propofall*

* *Episcopus
sine concilio
clericorum
non ordinet,
ita ut Civi-
um Conni-
ventiam &
testimonium
quarat; Con-
cil. Carth. 4.
c. 22. Obse-
cratus à po-
pulis, electus
à Sacerdoti-
bus, &c. Am-
bros. de A-
chol. 1. 3. Ep.
22. vid.
Leon. Ep. 89.
c. 4. 5. Ep. 92.
c. 1. &c.*

* *proposall only, or Testimoniall approbati-
on; And thus much now we should be
content to afford the Laity, (all indeed
in effect that Calvin when all's done, re-
quires on their behalf, Inst. 1. 4. c. 4. n. 12.)
would they stop there, and press no fur-
ther.*

*where the people have no competent
meet judgement in affaires, there they
ought not (of right) to be admitted
as determiners, or to have a decisive
voice.*

*But in the choice of Ministers, as
to requisite and sitting parts, the peo-
ple have no competent meet judge-
ment, &c.*

Ergo—

13. *In the choice of Ministers the peo-
ple have no competent meet judgement—)*
The Apostle Tit. 1. sets downe the parts
requir'd in a Minister to a very high
pitch: That he may be able, saith he, by
sound doctrine to exhort and convince the
gain-sayers, v. 9. And, who is sufficient for
these things? 2 Cor. 2. v. 16. Now how
may your *Literarum prophani*, your *Me-
chanick*

chanick or meer Rurall persons do to be able to discern of such sublime, yet with all needfull excellencies, or be any ways thought *Legales homines* for such a triall; with me, saith S. Paul, writing to the Corinthians, 1 Cor. 4. v. 3. it is a very small matter that I should be judged of you: He takes it, it may seem, as a kind of disparagement to his Function, they should but offer it.

* Ἰχθυὸς ὁ
χλῶ ἐστίν, ἡ
ἄχνη δὲ τοῦ.
Γυῶμαι Μο-
νοσιχ.

*Judiciū** *vulgi insulsū, imbecillaq; mens est, Stulia placent stultis; Palingen.*

14. It is true, I know what some have observ'd of the peoples sagacity in liking or disliking, how that * *Singulis judicii pa-* rum est, *omnibus plurimum*, they may seem to have some notable perspicacious insight, if taken in the bulk and together, who have little or none apart, and the οἱ πολλοὶ mentioned, 1 Cor. 4. v. 29. Let the Prophets speak two or three, and let others judge, are perchance the people there; Notwithstanding this is only a judgment seated, as 'twere, in the ear, it pierceth not to a discovery of those more hidden parts of learning and deep knowledge,

* Plin. Ep. *Mirabile est cum plurimum in faci- endo intersit inter doctum & rudem, quàm non multum dis- ferant in ju- dicando, Cic. de Orat. l. 3.*

ledge, yet still necessary, and here requir'd by the *Apostle*.

15. That *testimoniall concurrence* then we a little before granted the people, was at most, but as to the *life and manners* of the person: Such an one he must have the good report of all men; 1 Tim. 3. v. 7. be, *Ἀντιπαύλου*, v. 2. *Ἀντιπαύλου*, Tit. 1. v. 6. And so may the *Councells and Fathers*, most of them perchance, where speaking ought in the point, be, if rightly understood; St. Cyprians testimony among the rest, here chiefly objected, inforceth no more; *Sacerdos*, saith he, *plebe presentes sub omnium oculis deligatur*, Ep. 68. And why? *Ut detegantur malorum crimina, vel bonorum merita prædicentur*, as it there followeth; Againe, *Episcopus deligatur plebe presente, quæ singulorum vitam plenissime novit, & uniuscuiusq; actum de ejus conversatione cognovit*, It is the *life and conversation* only of the party elected he still speaks of, as subject to the peoples cognizance.

16. Nay, (so to retort the Father back upon them, and withall a little to enlarge

large the bounds of our plea) did not the
 said Cyprian himselfe with his Colleagues
 of the Clergy alone, elect Aurelius and
 Celerinus into the Office of Leſtorſhip
 in the Church, Ep. 33, 34. make choice of
 Numidicus to be Presbyter, Ep. 35. the
 populacy either where, not being at all
 till afterwards, so much as acquainted
 with the businesse; Thus too for Bishops,
 even as high as the Apostles times, Nam
 & Alexandria à Marco Evangelistâ usq;
 Presbyteri semper unum ex se electum in ex-
 celsiori gradu Collocatum, Episcopum nomi-
 nalâ, &c. saith their old friend S. Hierem,
 whereby appears plainly the power at
 leastwise of the Clergy in such Ele-
 ctions, and what they might have done of
 Themselves, if so they had pleased; But
 I shall not much stick upon this: A Te-
 stimoniall concurrence here in manner a-
 lovesaid I can willingly betwixt the peo-
 ple, may that suffice, and they rest satis-
 fied with the Concession; And thus now
 we may observe it to have been rise e-
 nough in the Church anciently, by the
 Romanes borrowing it thence, which they
 did, in the choice of their Provinciall
 Magistrates, Lamprid. in vitâ * Alexandr.

* Ubi valen-
 tissiſſet vel Re-
 ctiores Pro-
 vincias vel
 prepositos
 dare, nomina
 eorum propo-
 nebat, dicens
 grave esse
 quàm id
 Christiani &
 Judai faceret
 in predicax-
 diis Sacerdo-
 dibus qui or-
 dinandi sunt,
 non fieri in
 Provincia
 Rectoribus...

Severi. as likewise was it in effect continued, no wayes interrupted, (but by neglect of the people *Themselves*) still in ours; *vid. Formul. Præc. Commun. in Ordinat. Ministr.*

4th.

That which occasioneth division, and most likely ends in a factions determination, is not convenient for the state of Christs Church.

But choice of Ministers by the people, occasioneth division, and most likely ends in—

Ergo—

17. Choice of Ministers by the people occasioneth division, and most likely ends in—) The reason is, because being many they will scarcely agree, and for that, as before, they want judgement, they will be apt to place their *Votes* in the hands of some few more sagacious and active then the rest, (those *Grandeers* of the *Consistory*) be led on by them, as resting blindly or factiously on their precedent suffrages; And thus the supposed popular Election, when all's done, ends upon the matter in an *Oligarchicall*.

18. Not

18. Not so in the choice of the Civill Magistrate (although there too, *Vise fit major pars vincit meliorem*, the greater part is not alwayes the best) where the people upon meere prudentiall principles of understanding, are able without more adoe to judge of a meet and needfull sufficiency in the party, and so follow, if they please, without swerving aside, the Dictates of their owne particular judgments.

Sheep may not in congruities make choice of their Shepheard, or the blind of their Overseers.

5^{um}.

But the people are as Sheep and blind (comparatively) the Ministers are their Pastors, Overseers.

Ergo —

19. The people are as Sheep and blind-) Sheep, Ioh. 21. v. 16, 17. Blinde, Mat. 15. v. 14. Rom. 2. v. 19, 20. *Τὸ ἀόρατον ἵδὲ ἰδὲ* *φανερὸν*, saith Gr. N. If any shall object against the force of the Argument, as grounded at best upon a Typicall and meere figurative phrase of speech; Ans.

* ΟΙ ΤΟΥΤΩ-
 ΤΟΥ (πρεσβύ-
 τιστοι) ἦν ἀν-
 χουμένων δι-
 καιοὶ ἀν' ἑαυ-
 διαφύειν,
 ὅσον δι' ποι-
 μίνας ἦν
 προέδλων, ἵνα
 μὴ δὲν εἴπω
 πλέον. *Isid.*
Pelm. l. 3.
Ep. 216.

They say right, where the *Trope* and the *Thing* implied thereby, hold not mutuall and meete correspondence in the main reason of *Analogie* or *similitude* on which the *Trope* is founded, as yet * here apparently they doe, the peoples usuall grosse ignorance, and their heedless simplicity subministring just occasion to the usage of such figurative locations.

20 But most full to our purpose in all respects is that of the *Apostle*, *Act. 20. v. 28.* Take heed therefore unto yourselves, and to the Flock over which the Lord hath made you overseers; First, the People are at best) for the most part) but a simpler sort of men, a Flock: Secondly; blind; wanting the needfull help of Overseers: Then it followeth, Over which the Lord hath made you so: The Lord, not the People: the Lord as then acting singularly in and by the *Apostles*; and accordingly have They in all likelyhood bequeathed an answerably peculiar right or interest in the choice of fitting Ministers to their successors after them.

That

That which creates too strait a dependancy of the Minister upon the people, is not expedient or fitting in a wisely ordered Church.

But popular Election creates too strait a dependency of the Minister upon——

Ergo——

25. *Popular Election creates too strait a dependency of the Minister upon——)*
Some effects depend upon their causes in fieri onely, and some in fieri & in facto esse, both in the making and conservation of them, in which latter rank the Ministers Vocation must needs be, if so popular Elections might take place.

26. *But then for the Major proposition; Dependance of necessity produceth consequently a certaine observance: Observance will be apt evermore to warp and wry the Ministers Doctrine to the Peoples irregular fancy: They must teach placentia or nothing; And so a primo ad ultimum, according to that of the Prophet Jeremy, Ch. 5. v. 31. The Prophets pro-*

Of the Election of Ministers. Qu. 7.

phesie falsely, and the priests beare rule by their means, & my people love to have it so.)

26. Were the premised Reasons weighed as they ought, in the ballance of true judg-

ment, They of the Laity perchance would not be so forward to goe beyond their last, or to meddle in matters where-

in they have no approved right; (neither * Legal, nor * Custumary, with us) and less ability for a meet performance: Observe them, saith the Apostle, (i.e. the Mini-

sters, Heb. 13. v. 13. coll. with v. 7.) who have the Rule over you; Nothing of choice here, or of the peoples setting them up, and so investing them with such Rule.

27. Shortly, Elections in all kinds then doe best, when as the Suffragans are men of competent judgement, and bring with them to the scrutiny, as well skillfully discerning heads, as upright and well disposed Consciences. And the rather

needs there good advice and care of the Church taken herein, in as much as Saint Paul hath long since Prophetically as twere, and truly, foretold the likely issue of such Popular Elections, 2. Tim. 4. v. 3. 4.

The

* Μη τοις
ἐχλοισ ἐπι-
τείναντας
ἐκλογὰς ποι-
εῖν, ὅτι μὴ
λαϊκῶν κα-
τὰ τὴν ἐκ-
κλησίαν.
Conc. Laod.
c. 13. vid.
Const. Apost.
1.8. c. 16.
* Electio
olim Abba-
tum & pra-
sulum, tem-
pore Anglo-
rum, penes
Clericos &
Monachos
erat. Mals-
bur. de Gest.
Pontif. l. 3.

The time will come, saith he, when they will not indure sound doctrines, but after their owne lusts shall they heape to themselves teachers having itching eares.

And they shall turne away their eares from the truth, and shall be turned unto Fables.

28. For and hence (alas) to say no more of it, your Congregationall New-Moulded Assemblies of late start up among us : whilst men following their private, though misguided fancies, had rather have Teachers over them of their owne factious choosing, whomsoever and howsoever constituted,

—*Undique ad illos.*

Convenient, than persons, solemnly ordained after the due and usuall manner, and so put as Candles upon their proper Candlesticks, thence giving light to the whole room or determinate precincts of the Parish they are seated in.



OF THE
MAINTENANCE
OF
MINISTERS.



He *Quota* or set portion in way of *Decimation*, I meddle not with: That hath been often and againe debated, *Usque ad Nauseam*: Some insisting on the *Law* of *Tythes*, as *Ceremoniall*, and some as *judiciall*, and some more probably then either upon an *equity* in *reason* drawne from *both*; yet still as it was said of the *Milesians*, (If I misremember not) *Sciunt rectè facere Milesii, sed tamen nolint*; So here men know well enough what's to be done in this case,

case, but they will not do it; My purpose at present only is to presse the Bounty, together with the establish^t certainty of Ministeriall Allowance in a middle way betwixt Decimation and pure Almess, and this I make good (in the Hypothesis, and no further) according to my Proposall, by these ensuing Reasons.

The Priests under the Law were thought worthy to have liberall large allowance made them in the service of God.

Arg. 1^{um}.

Ministers of the Gospell are as worthy, as the Priests under the Law.

Ergo —

2. The Priests under the Law had a liberall large allowance —) The force of the Argument depends mainly on that of the Apostle, 1 Cor. 9. where he compareth as to this particular, the Ministry of the Gospell with the Priesthood of the Law: *ἵνα ὡς καὶ ἱερεὺς*, Even so hath the Lord ordained, that they who preach the Gospell, should live of the Gospell, v. 14. Now touching the largeness of Allowance made to the Priests there, it is easie to gather thus.

3. We

3. We find the people of *Israel* divided into *twelve Tribes*, the *Tribe of Levi* not connumbred with them, which by comparing *Numb. 1. v. 46.* with *c. 3. v. 39.* exceeded not much the *sixtieth part* of the whole *Congregation*; This single *Tribe* neverthelesse was by Gods appointment to receive towards their maintenance the *tenth* of increase from the other *twelve*; Besides their *Cities*, *first-fruits* and *offerings*, over and above allotted them; which being all put together, what an exceeding liberall proportion of allowance must the whole needs amount to? *ὅς ἐστι ἀποβάλλον ὅς ἰσχυρὴ ἰσχυρὰ πλεονεξίας ἰσχυρὸν ἐν ποσότητι δούλων ἐν αἰσίν, &c.* *Phil. in l. de Prem. Sacerdotal.* so as the *Priests*, saith he, the meanest of them abounded with all store and plenty of provisions.

4. Nor might any then, or now may, upon due examination have just cause to *repine* thereat, or beare an *evill eye*; God he is *Lord of all*: *The earth is his, and all that therein is*, saith holy *David*; And what he may please to allow there-
of

of in how great proportion soe're to his more immediate Servants or Ministers, people should by right account it as given of his owne, not taken from them, and with all thankfulness accept of the remainder; For as the foresaid * Philo * Philo abi gives the reason, ὅτι τὸ μυστήριον οὐκ ἐστὶν τῶν ἀναρχῶν ἀλλὰ τῶν ἀρχῶν, ὡς ἐκείνους λαμβάνουσιν, ἐκείνους δὲ οὐκ ἐκείνους ἀναρχῶν; Therefore did the people bring their oblations (first) into the Sanctuary, that the Priests might thence receive them, as 'twere more immediately from the Almighty's hand.

That which heartneth and encourageth the Ministers in a due performance of their dutie, is to be yeilded and given unto them.

2dum.

But a liberall large proportion of maintenance heartneth and encourageth—

Ergo—

5. A liberall large proportion of Maintenance heartneth and encourageth—) This is the very reason given by good Hezekias, 2 Chron. 41. of his so diligent providing

ding for the Priests and Levites, that they might be encouraged in the Law of the Lord: And for want of such fitting encouragement, we find the Levites and Singers to have deserted their places, Nehem. 13. v. 10.

* *Martialis.*

* *In Sterili Campo nolunt juga ferre
juvenci,
pingue solum lassat, sed iuvat ipse la-
bor.*

6. For why? men they are as well as others, and whilst they carry about them these earthly Tabernacles of their bodies, as the Apostle speaks, some manner of earthly mindedness will necessarily remaine in them; Some inbred secret proneness of desire after the profits and honours of this present world; And no marvell, since God hath ordained the use of his best creatures in some good measure for them, as well as for others; All the best of the oyle, and all the best of the wine, and of the wheat shall be thine, saith God unto Aaron Num. 18. v. 12.

7. Besides

7. Besides that those of the *Ministeriall Function* have been (*hitherto at leastwise*) persons commonly of good and generous extraction; A royall Priesthood the *Scripture* stileth them (*Them of the Jews*) not without some little glance it may be of aspect this way, as * *succeeding* there in room of the *Primogeniti*, or *first-borne* of the *Family*; Among the *Athenians* they observ'd it for a *Law*, Τὴς ἐνταλθίδας σιλίας, καὶ ἡ γυνώσκων τὰ θεῖα, καὶ ὁρίων καὶ ἱερῶν ἐξουχίας ἵνα εὐσύνῃ χρεώ- as *Plutarch* relates; whereot *Aristotle* συτάει; *Isid.* gives the reason, *Pol. 7. c. 9.* Ὅτιο γὰρ ὅτι το- *Pol. l. 2. Ep.* λίων πρέσβη ἱμαῖος τὸς θεῶς; Beacaulc even 47. the *honour* and *esteem* of *Gods Worship* lies much thereupon; The *Romanes* long while out of the great respect they bare to the *Sacerdotall dignity*, confin'd the Office of *Augurship* to the * *Patricii* onely, * *Fenest. de Sacerd. c. 4.* men of nobler and better descent, till by the overpowering strength of their *Tri- Pomp. Lat. c. 5, 6. &c.* bunes it was brought lower, and expos'd to the *Plebeians*; It was the notorious fault of *Jeroboam* after his *revelling*, 1 *King. 12.* that he made the *lowest* of the *people Priests*, v. 31. Now then, men on this wise *gentilely borne*, *ingenuously* and

and liberally brought up, well may they in congruity requite a sutable liberall means towards their supportance.

3^{um}.

where the labour or paines undertaken deserveth extraordinary much, there is due an umple and more then ordinary recompence.

But the Ministers paines deserveth extraordinary much---

Ergo--

8. The Ministers paines deserveth extraordinary-) The Labourer is worthy of his hire, saith our Saviour Christ, Mat. 10. v. 10. Be that laid as a sure unquestionable ground to build upon; Now no labour or paines answerable to the Ministers; Not the Lawyers, not the Physicians, &c. whether we consider the person and his Office, the Ambassadour of Christ, 2 Cor. 5. Or moreover the excellency of the divine Habit, whence casuallly it proceedeth, or lastly, the dignity of the matter, whereabouts objectively it is imployed, even the salvation of mens souls.

9. What

9. What the Philosopher therefore
Ethic. l.9.c.1. delivers concerning your
 more sedulous *instructors* or *bringers up*
 of young youth, * ἡ γὰρ πρὸς χρήματα ἢ ἀξία
 μίσσηται, τιμὴ τ' ἱσαροπύθη — *Ec.* holds as
 true, if applied to our *present purpose*; σοφίας. *Soc-*
 How that in *proportioning* to them (the *crat. Ep.6.*
Ministers) a meet Διδάσκειον of reward,
 we value their *paines* of *studie* or *care* in
overseeing (with the like) undergone by
 them, but not their *abilities* of *knowledge*,
 which we cannot, nor yet the *benefit* of
spirituall culture we receive from them:
 Or if so this *latter*, then the *Merces* here * Non enim a
 assigned, suits onely *ex congruo*, (say *populo reddi-*
 your Schoolmen,) as whereby there's *tur quasi*
 meted forth unto them a *convenient* *merces, sed*
 * *substance*, (regard being evermore had *tantum sti-*
 of mens *different deserts*;) somewayes an- *pendium da-*
 swerable to their *Ministeriall Profession*; *tur, quo ut*
 And thus *S. Paul* for certaine, (whether *possit labo-*
 in the *one* respect, or *i'other*) *1 Tim.5. tur; Lom-*
 allows them *double honour* or *re-* *ward. in*
ward; *Double*, i.e. *great* and *extra-* *1 Tim.5.*
ordinary.

That

4^{um}.

That which enableth the Ministry with meet and fitting power for performance of their duty in their severall places according to the Apostles more speciall rule or precept on this behalf, is to be indulged unto them.

But liberall Maintenance enableth the Ministry with meet and fitting power, for—
Ergo—

10. Liberall Maintenance enableth the Ministry with—) The Apostles one rule 1 Tim. 3. among others, is that a Bishop or Minister, (for, *Eatenus* they are all one) be *φιλότιμος*, given to Hospitality, *τιμω* Tit. 1. v. 8. ready for works of * Bounty and Charity; which yet possibly he cannot doe, unlesse indued with sufficiency of outward means.

* *Domus*
Clericorum
debent esse
Communes;
Linwood de
Cleric. non
Residentib.
c. 3.

11. And indeed to consider aright of the *businessse*, who so fitting in all respects for such a Christian-like Office, as is the Minister; So judiciously discerning of times and persons, with other circumstances

stances here occurring; Anciently the *Primitive* devout Christians were wont according to that *Act. 3. v. 34-35.* to commit into the *Clergies hands*, as into a safe *Repository*, the *stocke* of their *charitable benevolence*; And hence came it that *Bishops* then had morveover their *Paronomarios*, *Vicedominos*, *Oeconomos*, *ἡς λειτουργίας ἡς διοικήσεως ἡς ἐπιτολίας*, *Concil. Gangren.c. 8.* certaine *Stewards* or *Dispencers* under them, for the easier distribution of *Church-alms*.

What makes for the greater lustre and glory of Gods Church, is by all means to be taken care of.

sum.

But a liberall Maintenance of the Ministry makes for the greater lustre and——

Ergo——

12. *Liberall Maintenance of the Ministry makes for the greater lustre and——)*
The glory of Christs Church stands not onely in the *sincere administration* of the *word* and *Sacraments*, (though that be chiefe) but likewise in the *comeliness* of *outward means*, by which they are to be
 O ministred;

4^{um}.

That which enableth the Ministry with meet and fitting power for performance of their duty in their severall places according to the Apostles more speciall rule or precept on this behalf, is to be indulged unto them.

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stances here occurring; Anciently the *Primitive* devout Christians were wont according to that *1st. 3. v. 34-35.* to commit into the *Clergies hands*, as into a safe *Repository*, the stocke of their *charitable benevolence*; And hence came it that *Bishops* then had morveover their *Paronomarios, Vicedominos, Oeconomos, Τὸς λειτουργίας τῆς οἰκονομίας τῆς ἐκκλησίας, Concil. Gangren.c. 8.* certaine *Stewards* or *Dispencers* under them, for the easier distribution of *Church-alms*.

what makes for the greater lustre and glory of Gods Church, is by all means to be taken care of.

sum.

But a liberall Maintenance of the Ministry makes for the greater lustre and——

Ergo——

12. *Liberall Maintenance of the Ministry makes for the greater lustre and——*
The glory of Christs Church stands not onely in the sincere administration of the Word and Sacraments, (though that be chiefe) but likewise in the comeliness of outward means, by which they are to be
O ministred;

ministred; Under the *Law* with what *pomp* and *solemnity* were things appertaining to Gods *Service* then performed; The *Temple* glorious, the *Utenfils* for *Service* all glorious, the *Priests* in their appointed *Offices*, glorious: And if now the *administration* of death, as the *Apostle* speaks, 2 *Cor.3.* was glorious, how shall not the *administration* of the *Spirit* be rather glorious?

13. I know what some will be apt to reply; *Eminency* of *Learning*, *Sanctity* of *Life* and *Conversation*, are truly the *crowne* and *glory* of the *Ministry*: Such remarkable *endowments*, as *St. Paul* requires in them, 1 *Tim. 3.* True: But yet is the *outward sufficiency* of means an excellent *Foyle* for the setting them off; *Poverty* brings *contempt* upon their persons, and where the person of a man is held in low esteem, his *Doctrine* will hardly gaine credit or acceptance; *Wisdom* is better than strength, saith *Solomon*, *Eccles. 9.v.16.* nevertheless the poor mans wisdom is despised, and his words are not heard.

* Οὐτ' ἀρετῆς ἀλλ' ὀλβιᾶς ἐπίσταται διδάσκειν, *

Οὐτ' ἀρετὴν ἀφ' ὧν οἷοι — *Callimach.*

Χρηματ' ἀ-
νῆς, πινυχρὸς
ἢ ἕδ' οἷς πῆ-

14. Again, affluency of means, say *λεταί εἰδ' αὖ;*
they, is the right way to corrupt them; *ἕδ' αὖ τιμῆ;*
A good Curate we see, proves oftentimes *Alcibiades Frag.*
but an ill parson: *Ans.* ἵνα συνδυαστοὶ σω-
φρονῶσι, καὶ εἰς τὴν βασιλείαν αὐτῶν ἐνδοξότερον
πορευθῶσι, &c. was the gibing reason
* *Julian* gave of his despoiling the ** Ep. ad E-*
Ministry of their wealth and riches they *cebol. Naz.*
then possessed: That *Christ* their Master *in Orat. 1mā.*
whose followers they would seem to be,
had spoken much every where in com-
mendation of poverty, and therefore it
was a favour to strip them of such need-
lesse superfluities, as might well prove a
let or hindrance to them in their progress
towards heaven.

15. And further upon a like pretence,
they might, if they pleas'd, as well ex-
cept against the gifts of Gods grace
conferr'd upon men, which yet not-
withstanding some they turn into wan-
tonness also, *Jud. 4.* But, *Vitium personae*
non transit in Rem; It is one point the

abuse of a thing, and another the lawfull and laudable use of it: Let the abuse be taken away, and the thing it selfe may well be reserv'd to better Masters.

6^{um}.

What's due to the Gospell-Minister by the undoubted Law of morall Equity, that the Magistrate ought to see determin'd and made sure by the Law positive or Municipall.

But some kind of allowance for certain is due by the Law pos.——

Ergo——

16. What's due to the Gospell-Minister by—that the Magistrate ought to see—) We speak here, remember, ἅπλως καὶ ἀπολύτως, as supposing no such portion at all either allotted or confirm'd by Law.

* Vid. Gress. in Disceptatione Mendicant. & pro-prietat. five do-utiles Dominio Bonorum.

17. There is an opinion very predominant in the minds of many, as if Ministers were by profession to be a kind of * Eleemosynaries, hominum mendicabula, as Plautus phraseth it, wholly at the charity and devotion of the people; wickliffe is said to have been the first broacher of this Heterodoxall opinion; Upon this preten-

pretended ground we find him in truth condemn'd in the Councell of Constance, *Articul. 18.* and *Waldensis* he Dogmatically relates and confutes the same; *Doctrinal. Fid. Tom. 1. l. 2. c. 65.* Howsoever it was, *Fides penes Autores esto*, I determine not.

18. We reade of a *provision* not much unlike to this made on behalfe of their *Ministers* in the Bohemian Churches, *Ut auertatur periculum otisæ viotæ, ipsi suis manibus victum parent*: Let them worke hardly or they must not eat, *Confess. Bohem. c. 9.* and herein have they followed directly the fourth Councell of Carthage *Can. 51, 52. Ut Clericus quantumlibet verbo Dei eruditus artificio victum quærat*; So apt are men to cul out the worst of every thing, if any there be: albeit if we shal narrowly search into the different condition of the times, such *Canon* might perchance have been of good and necessary use as then, and moreover that may well befit one place, we know, which yet by reason of the disproportion it bears, ought in no wise to be obtruded or forced upon another.

19. *Wickliff* his ground now was, if so he held, a *wrong understanding* of our Saviours words, *Mat. 10. v. 8. Freely ye have received, freely give*, relating apparently (there from the Text) to a *diffusion* of those *miraculous gifts* the Apostles were endued with, which as they had received them *gratias* of Gods extraordinary bounty for the greater benefit of his Church; so were they not to make *sale* or *merchandize* of them, as *Simon Magus* afterwards, *Act. 8.* would they should have done.

20. Next *v. 9. Provide neither gold nor silver, nor, &c.* spoken for the time only, if we shall compare it with *Mark. 22. v. 20. But now he that hath a purse, let him take it, as likewise his scrip. &c.* And it is further refuted by that of the Apostle afterwards, *1 Cor. 9.* where reflecting upon the *present state of affairs*, as *then* was, and *still* is, he seriously argues and concludes, as I said, the *Ministers* right from grounds of *naturall equity*.

21. But

21. But then moreover is this right of naturall equity to be ascertain'd by some positive and binding law: Else how shall the Minister do to compasse such his right? Right is as much as no right, where it lieth beyond the power of our procuring.

22. Besides, that *Artis est perficere Naturam*, as they say: And since Common Equitie grounded upon nature, (This further seconded and confirm'd by a speciall Ordinance of Gods owne framing, that They which preach the Gospell should live of the Gospell, 1 Cor.9. v.14.) hath interestted the Minister to some proportionable mee'e allowance, though uncertain what, it is doubtless the Magistrates part to perfect the worke so fairly begun, by assigning * determinately what Nature hath intended and drawn forth in a ruder proportion.

* *Positivum Jus determinatio est Jus naturalis*

23. At a word, no trusting to the bare benevolence of the people in this cold Climate of ours, and in times especially when Charity according to our Saviours

prediction, *Mat. 24.* is grown colder; Time was when through abundance of love they would have plucked out their owne eyes to have given them *S. Paul, Gal. 4. v. 19.* much more have freely contributed to him what'e're might be needfull for him in way of support: But now as times are come about, they will be sooner ready to pluck out the eyes of their Ministers; Instead of falling down to them in sign of reverence, as the *Taylor* did by *Paul* and *Silas*; *Act. 16.* (And truly he who shall but considerately ponder those our Saviours words, *Luk. 10. v. 16.* He who despiseth you despiseth him that sent me: Or that of the Apostle, *1 Cor. 4. v. 1.* Let men so account of us as of the Ministers of Christ, might perchance be easily perswaded to a better and more reverend esteem * of their persons and Function both) they every where fall upon them.

24. Unlesse haply (and for great part I speak it, not otherwise) they be some * illiterate, fanaticke, factious spirits among them—*Facit hoc illos Hyacinthos*: *Αμαδύς κ' ἀδιώρητος ὄντας τῷ φυσικῷ κ' τῷ*

διολυγόν

* Εὐλογόντες,
κ' ἵνα ἰδῶντας
τιμῶν, ὡς
Διήγουρος
Θεῶν, κ' ὑπα-
ρίτας κ' δια-
κονούντας ἡ-
μῖν πρὸς τοὺς
Θεούς; *Jul. A-*
post. in Frag.
* Οἱ ἐν γνῶ-
σει ὄντες ὡς
τοῖς πολλοῖς
ἀρίσκειν,
ὡς οἱ πολλοὶ
αὐτοῖς; *Tris-*
meg. in Pi-
taud. c. 9.
Ita est, idem-
que semper
fuit: Dam-
natus quisq;
quod ignorat,
A. Polit. d. 12
Ep. 3. 1.

Qu.8. of Ministers.

201

διωργοῦ λόγῳ, as *Athenagoras* speaks:
Such briefly whose *none* or *ill* deserts
by a *wrong* construction of the *Age* we
live in, hath lifted them up into the
high esteem of worthy *Pastors*.

*Criminibus debent, hort s, Pratoria ,
Mensas.*

O F



OF SET
FESTIVALL DAYES
IN THE
CHVRCH.



Y Set Festivall Dayes, I mean not such Dayes the Papists celebrate, for the most part dedicated to Saints that ne're were *men*, or had a *being*; Again, to them whose names, it is to be feared, may sooner be found written in the *Rubrick*, than in *Heaven*, and that in such abundant number as they do: More Solemn Feasts have they devoted to a Commemoration of their *imaginary* and *fictionous Saints*, than the yeare well

well nigh hath dayes to keep them on.

*Et tot Tempia Dñi in Roma, quot in urbe
sepulchra,
Herōum numerare licet—*

2. But by *Festivall Dayes* then I understand *dayes* of solemnity instituted upon good grounds, in honour of Christ himselfe in the first place, in memoriall of those speciall Saints the Apostles, Evangelists, &c. and this too moreover for good ends, *Εἰς τῆς προσηλθούτων μνήμην, καὶ τῆς πολλῶν ἀσκήσιν*, Euseb. Hist. l. 4. c. 14. as well for Memoriall to the dead, as likewise for an usefull pattern of imitation to succeeding Posterity.

* *Catalog.*
Primordial.
Festorum
habes in

3. The Fathers and others of the Antients are frequent in making * mention of such dayes; *Oblationes pro defunctis*, 18, 19. 18. *pro Natalitiis annuā die facimus*, saith Tertullian de Coron. Mil. c. 3. Eusebius binding upon certain Tradition fetcheth the rise of them, as high as the death of Polycarp, *Ubi Suprà*, c. 14. Ignatius teacheth it plainly, *Τὰς ἑορτὰς μὴ ἀτιμάζειν*, in Ep. εἰς τὸν ἡμετέρον ad Philip. that we neglect not by any means

Constit. A-
post. l. 5. c. 12
c. 33. Orig.
Contr. Cels.
l. 8. Adscito-
rum postea in
Novell.
Commun. Πα-

means, or undervalue the appointed Feasts of the Church: So farre as that S. Austin accounts him not true sonne of the same who shall so do; *Reſp. Feſta Eccleſiæ colunt, qui ſe Eccleſiæ filios eſſe recognoſcunt*, ſaith he, *Serm. de Temp.* 252. But the Authority (barely) neither of Church nor Fathers, is now adayes much ſet by, ſuch is the overweening ſelfe-conceitedneſſe of men: And therefore paſſing by that deſpiſed kind of Plea, I ſhall endeavour to aſſert the lawſulneſſe, as likewiſe the expediency of ſome certaine Feſtivalls, by theſe enſuing Reaſons.

Arg. I^{um}.

What the Apoſtles have warrantably and that of their own Authority, done by one day, their Succeſſors or the Church Representative may do in like ſort by others.

But the Apoſtles have warrantably of their own Authority ſet apart one ſpeciall day to ſolemne uſes in this kind.

Ergo—

4. What

4. *What the Apostles have warrantably and of their own Authority done by one day, their Successors, the Church may—*) Particular and divine inspiration on the Apostles behalfe, they of the adverse party cannot plead here; If they do, they must and ought to prove it: And as for Power and Authority, the * Church doubtlesse hath still a like left with her in some good measure, together with a promised generall assistance of the Spirit ne're to faile, *Joh. 14. v. 16, 17, 26.* (especially for the institution and abrogation of Ecclesiasticall Rites) as the Apostles had; Else had she not, I suppose, ventured on it, which yet nevertheless it cannot be denied, but that she hath, even to an abolishing or reversing of sundry Ordinances instituted by the Apostles Themselves, *Act. 13. v. 28, 29. 1 Cor. 11. v. 33, 34. 1 Tim. 5. v. 9, 10.* coll. with the known practise of the Church since being; Else should she want againe the just means of providing occasionally things within her self making for order and decency, as the Apostle adviseth, *1 Cor. 14. v. 40.*

** Deus singulis temporibus eandem Ecclesiam largitur gratiam, Theoph. Alex. andr. Ep. ad Epiphan.*

5. Now

5. Now the *minor Proposition* of the *Argument* appears from their assigning the first day of the week to a *solemn* and *constant remembrance* of Christ his *Resurrection*, which was done by their *translating over, or adjourning*, as I may say, of the Jewish *Sabboth*; So as one day of the week we still celebrate in *memory* of the *Creation*, by an *everlasting Precept* of the *Morall Law*, and the same as being the first, by an *Apostolicall Ordinance* in honour of our Saviours *rising and returne* from the grave; * *Calvin* yet goes further, and is of opinion that (there occurring no certain *Precept* to the contrary) the *Church* if she pleas'd, and *occasion* were offered; might againe change the day, and remove the *Sabbath-observance* unto some other.

* *Institu. 2.*
c. 8. n. 34.

2^{dum}.

Such dayes whereon we have received some *inestimable great benefit* or other at Gods hands; we ought not to let passe without *solemn acknowledgment* and *celebration* of them:

But on certaine *peculiar dayes* we have received *divers inestimable--*

Ergo—

6: Such

6. Such dayes whereon we have received some inestimable, &c---) Thou shalt shew thy son in that day, saith God, (speaking of the Institution of the Passcover,) saying, This is done because of that which the Lord did unto me when I came out of Egypt, Exod 13. v. 8. Againe, This is the day which the Lord hath made, Psal. 118. v. 24. What then? We will rejoyce and be glad in it; The Fathers in their Festi-
 * Hosod. in
 iniquis, O-
 vidia. Fast. l.
 1. 2. &c.
 Alexand.
 ab Alexand.
 Genial. dis-
 rum, l. 4.
 c. 10. vid. A.
 Politian.
 l. 12. Ep. 7.

7. The Assumption I make good by instancing in the dayes of our Saviours Nativity, his Passion, Resurrection, Ascension, the same S. Austine keeps to, and reckons them up in order, in Ep. ad Januar. 118. For the first, Generatio Christi est origo populi Christiani, saith Leo: and therefore to be had in high esteem with us; The Angells themselves in that Hallelujah or set Anthem of theirs, Luk.

2.v.13,14. did celebrate the same, thus giving us example what we likewise ought to do.

Te cuncta nascentem puer,
Sensere dura & aspera, saith *Prudentius* of the birth of Christ: All things then universally both above and beneath conceiv'd thereupon a kind of cheeresfulness within them; And shall we only remaine altogether stupid? Expressse no manner of joy in commemoration of that day, which other creatures at first entertain'd with such sense of joy and gladnesse?

8. For the second *S. Paul* ranks it in almost an equall degree of worth with the Resurrection; who was delivered for our offences, and was raised againe for our justification, *Rom. 4.v. 21.* So, *c. 8.v. 34.* who is he that condemneth? It is Christ who died, yea rather that is risen againe; *Μεγαλὸν ἰσχύϊ ἡμῶν σώζων τὰ ῥά τούτων*, could ** Philo* say (speaking of the *Essai*) who himself lived much about those times; Great is the solemnity observed by them in the day of Christs saving Passion.

* *Philo. de*
vitâ Theori-
câ.

9. For

9. For the third I speak of an *Anniversary celebration* here, and S. Paul may seem to have pointed at it, 1 Cor. 5. Therefore let us keep the *Feast*, the *Feast of the Paschever*, v.7. not with *old leaven*, &c. Justin Martyr speaks of its being kept as high as the *Apostles times*, 'Εκ τῶν Αποστολικῶν χρόνων, Resp. ad Orthodox. 115. 'Εκ διδαχῆς τῶν Αποστόλων, Euseb. l.5.c.25. Ex *Authoritate Scripturarum*, & *universæ Ecclesiæ Consensione*, saith August. Ep. 119. c. 14. So as very early within the *second Century* of yeers, it came to an hot dispute betwixt the *Eastern* and *western* Churches, (*Vistor* being Pope) concerning the *punctuall* *determinate day* of an *observation*; They earnestly then for a *set day*: The men of our *times* as much against any at all; *Dicite Pierides*--whose judgement of the two, trow ye, had we best to follow.

10. For the *third*, it was a businessse in it selfe wholly of *triumph* and *exaltation*; Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King
P of

of glory shall come in, cries David, Prophetically foretelling this * *Ascension* of Christs, *Psal.* 24.v. 7. and the Apostle S. Paul in a *Semblable* wise, where afterwards *Historically* he records the same, *Eph.* 4.v. 8. When he ascended up on high, he led captivity captive, and gave gifts unto men; Solenne * *Tessaracosta* they anciently called it in distinction from that of *Pentecost* following.

* *Iust. Mar.*
in *Dial. cum*
Triph. n.
56.
* *Scalig. de*
Emendat.
Temp. l. 7.
Diem festum
sive mulieres
à partu, quod
tempus ap-
pellant *Τετα-*
ραστον, Cen-
jorin. de Die
Natal. c. 10.

11. For true it is, the effectuall Collation of those gifts hapned not untill the day of *Pentecost* afterwards, and therefore was this likewise kept holy upon the grounds premised by the *Primitive Christians*, in remembrance to wit of such notable gifts as then, actually conferred on the Church: We find the Apostles, and others of the *Disciples*, *Act.* 2. v. 1. unanimously then met together, fore-speaking as 'twere some such solemnity from the beginning due unto the day; And indeed in reason why should not the day of the *Spirits descent*, thereby enabling the Apostles with sufficiency of means for preaching of the *Gospell*, equally and as well deserve a day of

of remembrance, as that of the Lords comming downe upon Sinai did at promulgation of the Law; the one answering to the other in condition of being, and both in distance of time following directly fifty dayes after a celebration of their Passeover, our Easter.

12. Perchance they will say in way of Returne to what'e're hath been offered concerning the observance and speciall respect the premised dayes may seem to challenge at our hands: How that all the duty here requir'd of them is sufficiently performed by an hearty and gratefull commemoration of soul within: *Ans w.* That's not enough; Solomon was quite of another mind, when he dedicated the House and Ark of God, 2 Chron.7. with such solemnity and outward expressions of joy, as there he did; And further they might upon like reason say as much, if they durst, in prejudice of the Lords day, or first day of the week, celebrated with a weekly observance in memorie of Christs rising then.

13. Yes; But the Apostles as it was confessed, have already taken care for the due *keeping* of that, giving us *example* by their *practise*, what likewise they would have us to doe: They have so; Neverthelesse are the *grounds* each where for the observing of *this* and *other* dayes much the same, only *gradually* distinguish't in the *worth* of them, and therefore by the *Rule* of *Analogie* capable of a like *Constitution* or *Ordinance* in the *Church*.

14. But secondly, say they: Another day may serve as well, Christ may be taught and presented to the people as *torn*, and *crucified*, *risen*, and *ascended* every day: *Ans.* * S. Chrysostome had a fence of this *devout fancy*, and moreover lessoneth us how and upon what good *Motives* we may be induced to an *effectuall performance* of it: *Ἰνὰ μὲν οὖν οἱ ἀνθρώποις διὰ τὸ εἶδεναι, &c.* yet doth he not there gainsay, but highly approve of the *solemn keeping* of *certaine dayes* also; There is surely somewhat, which too he well knew no doubt, in the *peculiar set day*,

* *De Pentecost. Homil.*
1mā.

day, which by reason of the annexed *subtleness* of time, as it *formally* points forth, so it *carrieth* our *intentions* upon the *particular* acts here falling under a *Commemoration*.

15. Be it added as a *Corollary* of *usefull* *observance*, that the *willfull* *neglect* of such more *remarkable* *dayes*, will by *degrees* *insensibly* eat out a *remembrance* of the *blessings themselves* we have received on those *dayes*; Certainly it was the *curled stratagem* of the *Manichees* in so doing; as *S. Austine* reports it, *Contrà Ep: Manich. c.8. Cum saepe à vobis quærerem* saith he; *quod pascha Domini plerumque nullâ, interdum à paucis tepidissimâ celebritate frequentaretur-- Respondebatur ejus diem celebrandum esse qui verè passus est; Christum autem qui natus non est,--&c.* Of the *Priscillianists* afterwards, as *Leo*, *Ep. 39. c. 4. 17.*

The Synagogue or Church of God among the Jewes, had power of ordaining set Festivall Dayes.

The Church of Christ hath no lesse power than had the Synagogue among—

Ergo—

16. *The Synagogue or Church of God among the Jewes, had power of ordaining, &c.) V.gr. the Feast of Dedication of the Temple, Ezr. 6.v.16. of the Altar, 1 Macchab. 4.v.59. (graced by our Saviour afterwards with his presence, Joh. 10.v.22) of an yeerly triumph or rejoycing for the overthrow of Nicanor, 1 Mac. 7. Joseph. Antiqu. l. 12. c. 15. Of Purim, Hest. 9. v. 19. besides sundry other that Sigonius reckons up, De Repub. Heb. l. 3. c. 16, 17. Yet further is it observable how, Hest. 9. the keeping of the day was established by a decree, not left at liberty: That too for an yeerly performance, nor movable or uncertaine; And such power now of consecrating certaine dayes in the yeare, the Church of Christ likewise as was said, hath evermore assumed to her selfe, which neverthelesse if any wayes unwarrantable, in all likelihood she would not once have attempted, or gonne about to doe.*

where

where the maine reason of some Action or Duty continueth still one and the same, there the dutie consequent hereupon, may still be one and the same.

But the maine reason of appointing set Festivall Dayes, is one and the same with us still, and with the Jewes under the Law.

Ergo—

17. The main reason of appointing set Festivall dayes, is still one and the same with—) A main reason thereof with the Jewes was the * magnifying of the Lords Name, a solemne rejoycing in his manifold blessings from time to time conferred upon them: Such were their Feasts, and upon this ground most evidently instituted and commanded to be kept, the Feast of Pentecosts, of Trumpets and Tabernacles, Lev.23. Deut.16. that they might rejoyce before the Lord: And this reason now still concerneth us, as well as Them.

4um.

Ad agens uniforme sequitur actus & effectus uniformis, De Calh. I. c.

* Τῶν ἰουδαίων ποδίστης καὶ ἡ θείας δόξης ἡμῶν ἀναμνηστικὴν ἡμερᾶν, καὶ ἡ παύσις τῶν ἀγαθῶν περισμηνύσει λύσει, Theodor. Εορτικῇ, Ep.8.

18. Nor shall the want of Gods *Authoritative particular direction*, (as there, where the Almighty was pleas'd to order all things conducent to a *right service* of him, by his owne *immediate appointment*,) alter the case, since we adde nothing thereby to the *Divine worship*, that may be *essentiall*; Nothing * *besides* or *against* the *word*, briefly, nothing in *præjudice* of it any wayes, which is the *thing* our Saviour condemneth *Mark. 7. v. 13.* and termes it a making the Word of God of *no effect* through our *inforced Traditions*; And such particularly as to the point in *Question*, was *Ieroboam* his ordaining a new *Paschall Feast*, *I King. 12. v. 31, 32.* both for *time* and *place* contrary to what God had appointed, *Exod. 12. v. 18.* Otherwise it is an *universall good note* of *Luthers* somewhere, *Satis est si non sint ibi prohibita, &c.* In *circumstantiall points* of *Religion* what the *Scripture* expressly forbiddeth not, it may well be thought to *allow* of, as leaving it to the * *Churches* further *determination*: Yea, *virtually* it doth *allow* of it, under that *generall caution* or *advise*

* *Iron. l. 4. c. 25.*

* *Confess. August. Artic. de Traditione. Melancthon. in loc. Tit de Cærimon. Reg. 3. d.*

advise in the forecited, 1 Cor. 14. v. 40.

19. Nay occasionall extraordinary Feasts-
dayes, Themselves, as scrupulous as they
be, will in no wise gain-say, but do pra-
ctise them: And they have holy David,
Solomon, &c. for warrant, who besides
those solemne usuall Feasts among the
Jewes of Gods owne Institution, ordain-
ed other-some, (upon religious occasions
too) 2 Sam. 6. v. 15, 16, 17. 2 Chron. 7. v. 8.
9. &c. 30. v. 32.

20. Onely they are then your set ap-
pointed dayes, * *Feria stativa* they so im-
pugne; Ταῦτα γὰρ Ἰουδαϊκὰ ἔστιν Ἰουδαίων μύθοις * *Feria aut*
περοίχεται, as the Arians long ago were *stativa sunt*,
wont here to clamour, Epiphan. Hæres. aut concepti-
75. yet with what reason save onely a *va, aut Im-*
kind of peevish humour in them of do- *perativa--*
ing things, 'οὐχι θείῳ ἀλλ' ἰδίᾳ παραίσει, *Macrob. Sa-*
as he there goeth on, rather of their *turn. l. 1.*
owne free motion, than by the appointment *c. 16. Sta-*
of Superiours, it is hard to say, there be- *ta Sacra,*
ing no more colour of will-worship cen- *Cato Orig.*
sured by S. Paul, Col. 2. v. 23. discerna-
ble in the one, than in the other.

Those

5^{um}.

Those whom we ought to honour exceedingly, whilst living, their memories we may justly celebrate after their decease.

But the Saints of God we honour exceedingly whilst living—

Ergo—

21. Those whom we ought to—their memories we may justly celebrate after—) For the *Assumption*, that's cleare of its selfe, without further prooffe: The major holds firme in the coherence of it by an *Argument* drawne a *Consentaneu*, where the ground of the antecedent and consequent is equall, or the same.

22. Now for the consequent it selfe what more effectually ready course of celebrating and perpetuating their memories, (according to that of the *Psalmist*, *Psalm* 112.v.6. *The righteous shall be had in everlasting remembrance*) than by allotting certaine dayes to be spent in an *Anniversary commemoration* of them; A practise this so grounded upon plain reason, that we performe it ordinarily and

in

in civill considerations to our * Princes ;
 The Romanes did it to their neerer
 Friends, Themselves ; *Natales seu nata-*
litios dies , who so ignorant but hath
 heard of ? Christians afterwards by
 their example took them up, and applied
 them to the death of the *Saints* decea-
 sed, especially of such who had suffered

* *Martyrdome* for the *Truths* sake ,
Δια τῶν ἁγίων Μαρτύρων, in this sense, *Concil.*
Laod. c. 51. "Ἡμεῖς γὰρ ἐσμεν, *Euseb. l. 4.*
c. 14. vid. *Ambros. in Serm. de Sanctis per ad præsente m*
Annum, D. Maxim. de eisdem, &c. Bed. in
Martyrolog. passim.

23. But why *this* you'le say, is it
 donne to the *Saints* in times of the *Gos-*
 pell, rather than it was to the *Patriarks*,
 and other *Worthies* under the *Law* ?
 Nay, secondly , why is the * *name* of
Saint at all attributed unto them. To
 answer *ordine retrogrado*, one *Quære* with
 another : And why , I pray, may it not
 be *communicated* to the *faithfull servants*
 of God now deceased, as well as whilst
 they continued here upon earth, which
 yet in contemplation of their more *emi-*
nent deservings we find in *Scripture* usu-

* *Νατάλια* ὅ
 εἰσι τῶν βασι-
 λείων γενέ-
 θλια, καὶ ἡ ἡ-
 των ἀνάστη-
 σις, *Bals. in*
Phoi. Nomo-
can.

* *Merito*
namus hodie
dicuntur,
quando non
vitam ma-
terno est ef-
fusus uirgo,

sed conc op-
in fide i,
Martyrli
partu cale
sti natus
gene ratus ad
glori iam,
Ch rysol. in
Si mclum
1. 1. dr. Serm.
1. 3. 3.

* *Θέσμον*
καθολικόν
ἐκείναι, μὴ
ἀγαθὰ ἵνα
ἴδωμεν

deior, Ce-
dren.
in vitâ Con-
stant. Copro-
nymi.

ally bestowed on them; No reason that I can guesse at, unlesse some speciall designe they may have of ingressing the precious Title of Saintship to Themselves.

24. But more particularly for the former of the two, that *pralation* of some, namely the *Apostles* and *Evangelists* before the rest; It is not the *Popes Canon* or *glozing Rubrick* we bind on: But the reason is their neerer conjunction with Christ both in *time* and *favour*, whose *Συμργοί* they are stiled to have been, or fellow-labourers with him in the worke of the Gossell, 1 Cor. 3. yea, *ἀντισταί τῶν ἀνθρώπων*, or the Saviours of men (in some good sense) is *Macarius* bold to adde; Homil. 28.

25. As the Gossell came in time after the Law, for the Law, saith he, was by Moses, but grace and truth came by Iesus Christ, Ioh. 1. v. 17. So have these first messengers of glad tidings a neerer relation to, and greater interest of respectfull observance in us; How beautifull are the feet--&c. We cannot then too highly honour them, (I speak of a morall civill respect)

respect) whom the Lord hath honoured so much *himselfe*, and to proportionably for others likewise, who by *imitating* their remarkable and praise-worthy deeds, shall (though not *aquis passibus*) tread in their steps, follow their example.

26. Upon these with the like reasons then I may be bold to infer the expediency (a lawfulness at leastwise) of some set Festivalls, if, first of all, not abused

through riot and prophanenesse, that which S. Paul so much blameth the Corinthians for in the keeping of their love-feasts, 1 Cor. 11. Ἡμεῖς δὲ διὰ τῶν τοῦ

τῆς πανηγύρεως ἑξαίλου, &c. as * S. Cyril Apologizeth for the loosnesse of his times, and it hath been haply the fault of ours heretofore;

Else through superstitious vanity, as the Papists deal by theirs, placing a kind of Sanctity in the *dayes themselves*; (No, we challenge no such power of altering any day from its wonted and proper nature;) And hereupon comes it further, their esteeming so of one day above another, forbidden Rom. 14. not in reference to the ground or morall occasion of such day or dayes, (which peradventure might

* Καὶ ὡς τι-
μῆς ἀξιο-
πρεπῆς, ὁ
τῆς θείας ἀ-
ποδοχῆς
ἀξιοῦν,
ὡς τὸ τῆς
ἡρώων τῆς κρείτ-
του μυστη-
ριοσύνης;

Herock.

* De festis
Paschal.
Serm. 5.

might well enough be borne with,) but simply in *its selfe*, and for the *dayes sake*.

* *Vid. Ambrosii. Serm. de Circumcis.*

27. Secondly, if not *mixing* with * *Heathenish Customes*, *Quibus gentes Idolis dedita intendunt*, as *Sanctus Marcialis* fore-warneth, *ad Toloss. c. 25*. Else containing somewhat in them secretly *repugnant* to the *truth* and *substance* of *Christs Gospell*, which is *another thing*; *S. Paul Col. 2. v. 16, 17. Gal. 4. v. 10, 11*. notes in those *ceremoniall Jewish Feasts*, their *Sabboths*, and *new Moones*, and lessoneth us against the *observance* of them.

* *Confess.*

28. But all this is still *'Oudir πρὸς ἑαυτὸν*; *Helvit. c. 24* The *Question* is only about *some Festivals*, *Bohem. c. 15*. (No other than what many of the best *Auspurg. c. 4* * *Reformed Churches* abroad have allow'd of) and these rightly *regulated* and kept up to the *purity* of their *first Institution*.

29. As for such who hold off here meerly out of a *timorous simplicity*, because we may be thought hereby to take somewhat from the *due worship* of God, and impart it to the *Saints*, may that of *S. Au-*

S. Austine suffice with little change of termes; * *Nos Martyribus non templa sicut Diis, sed memorias tanquam hominibus mortuis celebramus, De Civ. Dei, 22. c. 10.* A-
gain, Contr. Faust. 1. 20. c. 21. *Populus Christi-
anus memorias Sanctorum, &c.* we Christi-
ans consecrate such Festivalls not so much
to Saints as to Gods nor yet this moreover
for any worship or Honour (more than
civill) of Them, but onlie in commemora-
tion of their vertues.

* *Honorandi
sunt Marty-
res propter
imitationem,
non orandi
propter Reli-
gionem, bona-
randa chari-
tate, non Ser-
vitute; Rab.
Maur. de
Inst. Cloris.
l. 2. c. 24.*

30. The rest of more intractable spirit
in this and other Arguments, I meddle
not with, whose manner it is when dri-
ven about by strength of reason, and
hardly put to it, to cry out conscience
straight, (as they of Rome in such like
exigencies, the Church, the Church) making
conscience on this wise the common As-
sum of dull ignorance, or dissembled
Faction.

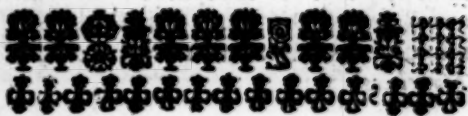
* *Bonares
neminem
scandalizi-
ant nisi
malam men-
tem, -- agnos-
cunt malum
suum qui ta-
li bono scan-
dalizantur:*
Tertull. de
Virg. Veland.

31. Nor shall I say more to those
who will be ready to object here the
peoples * weaknesse, and pronenesse to super-
stition upon this occasion, as not right-
ly apprehending why, or for what ends
such

such Festivalls, were ordained, but that it is pity where the easie remedy of sound and better information may be had (since, *Αρεταίης τῆς ἀμαθίας ἀδύτης καὶ διησι- δαιμονία*, saith *C. Alexandrinus*,) good orders wholely established in the Church, should without more adoe fall a needless sacrifice to the peoples undisciplin'd simplicity.

* *Euripid.*
Βάχαι.

* *Πατρῶν παραδοχὰς, αἱ αὖ ὁμήλικας χρεῖναι
Κεκλήμαθ', ἵδνῃς αὐτὰς κατὰ βάλαν λόγῳ.*



OF THE
LIBERTIE
OF
PROPHECYING.



Hrist our Saviour *died*
and *rose* againe, that he
might *purchase* unto
himselfe a *Church*, Eph.
5.v.25. This *Church* he
meant in some good
measure it should be free as well from
the *wrinkles* of *Errour* and *Heresie*; as
the *spots* of *gross impiety*: And to this
purpose when he left the *world*; he be-
queath'd unto it the *fellowship* of his ho-
ly *Spirit*, which might direct and guide
it into *all truth*: Nor so onely, but he
Q hath

hath fenced it in moreover with *Order* and *Rules of Discipline* against the slie insinuations of what're incroaching *Novelties*.

2. The *Primitive* * *Fathers* were so carefull in performance of their duty herein, as not to admit of the least *iota* or tittle, *Ne syllabe quidem*, saith *Theodore*; *Hist. l. 4. c. 17.* in point of *variation* from the truth; What stirre with them about the termes *'Ομοιότης* and *'Ομοιούτης* touching the *Consubstantiality* of *Christs Divinity* and *Humanity* together in the same Person against the *Arrians*; Of *'Εξ* and *Διὰ* in procession of the *Spirit*, against the *Macedonians*; The *Nicene Councell* quickly damnes the blasphemous writings of *Arrius* that they might not do further mischief, as likewise did the *Ephesine* the works of *Nestorius*, the *Councell of Chalcedon* those of *Eutyches*.

* *Socrat. l. 1. c. 6. l. 3. c. 21. Sozom. l. 7. c. 4. Evagr. l. 2. c. 1. — Διὰ ματ' καὶ τῆς αὐτῆς δόξης γιγναισθαι.*

3. So vigilant were they anciently, we find, to prevent the noxious *Supereminations* of *Satan*: And so carefull ought *Christians* by their example still to

to be in suppressing that liberty of opinion, (assumed now adays more than ever,) i.e. of venting and then maintaining their private fancies under the colour of Prophecy; Which that the Christian Magistrate or Minister according to their severall Interests may lawfully doe, I prove it by these ensuing Arguments.

That Discipline which we find both commanded and severely practis'd for restraint of false and erroneous opinions concerning Gods worship in times of the Law, may accordingly (in some good proportion at least) be used in times of the Gospell.

Arg. 1^{um}.

But such a coercive Discipline we find both commanded and practis'd in times of the Law, &c. —

Ergo—

4. Such a coercive Discipline we find both commanded and—) This is cleare from Deut. 13. v. 1, 2, 5. & c. c. 17. v. 2, 3, 4, 12. c. 18. v. 20. 2 King. 23. v. 5, 6, 20. 2 Chron. 15. v. 12, 13. c. 34. v. 32, 33. & c. Josiah took away all the abominations out
Q 2 of

of the Countreyes which pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God.

* *De Exhortat. Martyr.*
c. 5.

5. For the Major (whate're advantage the Donatists of old might conceive gained to their cause by distinguishing of the times before and after the Gospell, as Optatus reports, *Contrà Parmen. l. 3.*) S. * Cyprian inforceth the Argument, *Si ante adventum Christi*, saith he, alluding to that place *Deut. 13. Circà Deum colendum hac Præcepta servata sunt, quàm magis post adventum Christi*; If it were so in times of the Law, much rather ought it to be donne in times of the Gospell: For that the purity of Gods worship is now as much, or more to be rendered, than then it was, as the body exceedeth the shadow, and truth the substance.

2^{um}.

A Discipline which (over and above) we have confirm'd by sundry passages preceptive and exemplary extant in the Gospell, hath questionlesse its place and use in the Church of Christ.

But

But such a coercive Discipline we have it over and above confirm'd by sundry passages Præceptive and Exemplary extant in—

Ergo—

6. Such a coercive Discipline we have over and above confirm'd by—) See 1 Tim. 1. v. 3, 10. 20. where the Apostle excommunicates Hymen and Philetus upon this very point; So 2 Tim. 2. v. 18. Our Translation there renders it, *Shun prophane babblings*: But as appositely perchance, Παιδαίο, stay prophane, &c. Againe, Tit. 5. v. 11. c. 3. v. 10. Rev. 2. v. 14. I have a few things against thee, (writes Christ unto the Church of Pergamos) because thou hast them there that hold the Doctrine of Balaam, &c. and v. 20. speaking of the Church of Thyatira, Notwithstanding I have a few things, saith he, against thee, because thou sufferest that woman Jezebel which calleth her selfe a Prophetesse, to teach and seduce my servants; What more plaine?

7. And further, to what purpose else, may that Rod be, S. Paul makes mention,

Q 3

of

of, 1 Cor. 4. v. 21. A Rod of power, v. 20. (intimated by that *ῥαβδον* seu *baculum* *Pastorale* given heretofore into the Bishops hands at time of their Investiture;

* *Iliad. A.*

* *Μὴ γὰρ τοὶ οὗ χαλκῶν σκῆπτρον ἔχοντες* Διο, said he of *Chryses Apollus prime Priest*,) where the Apostle haply alludes to *Aaron* his * Rod, betokening the Authority of his Commission from God, *Exod. 4. v. 17.* Answerably whereunto Christ is said in verue of such his power which he hath, to break the Nations in pieces with a rod of iron, *Rev. 2. v. 27.* or els he relates, as being a *Free-borne Citizen of Rome*, *Act. 22. v. 28.* to those *fascies* or bundle of rods carried in token of their Authority before the *Romane Magistracy*.

* *Ambros.*
42. Ep. 18.

8. We exclude not here, (as before *Qu. 1. n. 21*) the *Civill Magistrate* from the use of the *Sword* in some cases, where the *Rod of Ecclesiasticall Discipline* will not do, for as much as he beareth not the *Sword in vaine*, *Rom. 13.* *Constantine* the Great us'd it to purpose, in the banishment of *Arrius* and his Complices; So did *Theodosius*, *Valentinian*, and *Gratian*, (notwithstanding the Lenity of *Theodosius*

stus awhile upon occasion, *Socrat. l. 5. c. 20.*) by framing of Capitall Lawes as a barre of resistance against the Underminers of the Orthodox established Religion; Few or none of better note shall we find in the whole Series of those Empereours to have donne otherwise: It is the brand which * Historians fasten upon some loose Pagans or Heretiques there Themselves, that without any discrimination had at all they suffered a multiplicity of all Religions, as did Valens, Julian, thereby to gaine the easier passage for their own.

** Paul Diacon. in vita Valentis. Idem in Julian. Theop. mist. 2. Aoy. v. 11. Orat. 12. vid. Lamprid. in Helioabalo.*

9. Nor yet without cause, (so to adde reason to example) have good and prudent Governours of State been very sharp in suppressing the dangerous encroachments of innovating Seditaries at all times; since Heresie is a kinde of Gangrene or Canker, 2 Tim. 2. which if spreading, and not otherwise curable, what followes, but that

Immedicabile vulnus,

Ense recidatur—S. Paul to this effect useth the very phrase of cutting off; I would they (i.e. certain seducing Teachers)

were cut off who trouble you, 'Aroni-Lorai,
Gal. 5. v. 12.

3^{um}.

That Discipline which occasioneth
a greater comming in of Profelytes
or Converts to the Christians Professi-
on, is surely of good use in the Church
of Christ.

But such a coercive Discipline occa-
sioneth a greater comming in of Pro-
felytes and Converts, &c.

Ergo —

10. Such a coercive Discipline occasi-
oneth a greater comming in of —) There-
Ad Officium fore saith Christ concerning those un-
Haereticos mannerly guests in the Parable, Luk. 14.
compelli, non Compell them to come in that my house may
allici, dig- be filled; This House is his Church, and
num est. Du- the Compulsion there mentiioned is by the
ritia vincen- severity of penall Lawes; S. Austin is fre-
da, non sua- quent and earnest in pressing this kinde
da, non sua- of meanes as the surest and speediest course
Tertull. ad- of reclaiming the Donatists with their
vers. Gno- seduced adherents, Ep. 49, 50, 60, 127, 158,
stic. c. 92. 161, 167. &c. notwithstanding their en-
vious complaints of injury being donne
hereby to their weak unsetled consciences;
Since,

Since, *Quæ peior mors animæ*, saith he, * *Melius est quam libertas erroris*? What more certain death of the soule, than that of free liberty * permitted unto men of following their owne ill-grounded and erroneous opinions.

ut liberemur inuitas, quàm ut volentibus concedamus exitum. Iul. Firmic. de Error. profan. Religi. omnium.

11. On the other hand restraint here begets in men whether they will or not, a sense or feeling of the duty they are enforced to, and knowledge many times, though unawares, produceth a love of what they thus know; *Per hæc enim fiet, ut velint sanari, Edict. Marcellin. Contra Donatist. ad fin. Collat. Carthag.* 'Οὐ μὲν ἐν τοῖς πᾶσι κακῶς ἀπονοῦντο (νόμον,) οὐδὲν ἐν τοῖς πᾶσι κακῶς, ἐποδῶσιν οἱ ἀνθρώποι, *Herocl.* Where the last *Ad* then is not forced, but voluntary, capable of effecting a sincere and true Religion in the heart.

12. If this will not suffice, or may seem too harsh, I further distinguish betwixt positive and privative censures, as may be us'd; The latter without all scruple justly exercisable upon offenders here; when as namely men of reserv'd and otherwise inoffensive spirits, shall yet, if requir'd,

Exami-
natus per
alios, et
circa, et
per hoc Of-
ficio, et
Loc. Infi-
am Co-
drem. 136.

requir'd, deny due obedience to some
knowne establish'd law; Such are absten-
sion, praterition, a * disabling for present,
from the enjoyment of places of publike
advantage either in Church or State; Fla-
gellū, saith Paul, reject such an one, Tit. 3.
v. 10. and this because of the great scan-
dall and exemplary harm which doth ne-
cessarily follow upon such their uncon-
formity.

4^{um}.

That Discipline, the neglect whereof
maketh way for the increase of Schism
and heresie whereby the growth of
Christs Gospel is much retarded ought
to be retained and exercis'd in the
Church.

But the neglect of such coercive
Discipline maketh way for the in-
crease of—

Ergo—

13. The neglect of such coercive Discipline
maketh way for—) S. Hierome aptly to
this purpose, *Scintillula res parva est,*
(saith he) & *panē dūm cernitur, non vi-*
detur: Sed si fomitem comprehenderit, &
nutrimentum sui quamvis parvi ignis
inve-

invenerit,--&c. Igitur & scintilla statim
ut apparuerit, extinguenda est--Comment.
in Gal. 5. v. 9. On this sort, and from such
small beginnings brake forth the Arrian
Heresie with him, and in like manner,
almost in the same termes doth Pomponi-
us Latius record the rise and growth of
Mahumetisme, Hist. l. 2. in vita Mag-
med.

14. For why? No error so grossely
sottish which (if not straight crushed in
the shell,) may not gaine Abettors, and
men in reason will be forward to broach
their novell opinions, where instead of
censure, they are like to find * immunity,
if not credit and applause;

* Ἀμαρτία
γὰρ παρρη-
σίας ἀξιοῦσιν
σα δὲ ἀπην-
εον φέρειν τί-
φυκται, ἔτι
καὶ κολάζο-
μεθα τὰ ἑγ-
κλήματα φι-
λεῖν καὶ ἐν τῷ
παντὶ τοῖς ἀπο-
κόπτοις, Pro-
cop. Hist. Ar-
can.

Nemo satis credit tantum delinquere
Permittes ———

(quantum)

Error, like as all sin, is naturally most
fruitfull of increase; Dato uno sequuntur
mille: One evermore readily begets a-
nother, and so onwards, as long as ei-
ther the fancy within remains unweari-
ed, and not tired out, or there be offer-
red from abroad fitting and plausible
matter to work upon.

14. But

14. But what will some say; Shall the devout minded Christian be utterly debarr'd the liberty of scanning what-ere doctrinall truths commended to him, of satisfying his scrupulous conscience, of propounding, if occasion require, his supposedly better and more Orthodox conceptions? *Ans^w.* It is mens open and turbulent divulging of their private fancies I argue against, not their sober examinations even of establisht and generally received Tenets; When with the Bereans *Act. 17.* they shall modestly search into the truth of points, whether it be so, or not: And on this manner we may lawfully, as *St. John* adviseth, *1 Ioh. 4.* try the spirits of others, as likewise propound our owne; yet so, as that for quietts sake, we submit to the Churches Decrees already fixed, untill such time, as a solemne and formall discussion of the matter in way of review, may bee first obtained.

15. Again, doth not Christ himselfe *Mat. 13.* counsell us to let the wheat and tares grow up together, till the time of harvest

vest shall come; By *tares*, say good Ex-
 positors, denoting the *Hæretick*, and by
 wheat the *Orthodox Professors*; Yes:
 Lest whilest we gather the *tares*, we
 destroy the *wheat* also, v. 29. There you
 have the *Reason* assigned of this *fortea-*
rance; * So as where we are able to di-
 stinguish betwixt them, (which yet to
 do is many times a peculiar AG of Gods
 all-discerning eye, who alone can uncase
 these *ravenous dissembling wolves*) we may
 extirpate the *tares* and leave the *wheat*
standing: Or els he means it of the *wicked*
generally, and so must we perforce rest
 content with their *company* in this *pre-*
sent world, else go out of it, as the *Apo-*
stle speaks, 1 Cor. 5. v. 10.

16. Gamaliel his advise, Acts 5. v. 38,
 39. urged by some of letting things a-
 lone, lest haply we be found to fight against
 God, * Beza hath long since well and
 easily answered, with an Ex veris prin-
 cipiis malam conclusionem eliciunt; For
 what though Gods decree in all cases
 doth evermore inevitably take effect, it
 followes not therefore, we may not
 lawfully make use of subordinate out-
 ward

ward means either way, sometimes in a way of furtherance, and sometimes of prevention; as here, to the crushing of such dangerous opinions in the very shells or first budding of them.

51th.
 * Τὸν αὐτὸν
 δαδόναι
 δυνάμει
 ὅλας τὰς μα-
 θεῖς, (Σι-
 μον Μάρτυ-
 ραδιόφορος)
 αὐτὸς διδά-
 σκει πρὸς τὴν
 δολοφονίαν;
 Orig. Contr.
 Cels.
 Non esse
 noxium si in-
 ter Gentili-
 um Aras &
 Dei Ecclesi-
 am quisque
 transiens in
 utraque veni-
 reatur. Arri-
 anorum di-
 ctū referente,
 Greg. Taron.
 l. 5. c. 43.

Nothing that opens a gap to many or more Religions than ones as tending to salvation, is sufferable in a Christi- an Church

Liberty of Prophecyng opens a gap to many, yea more Religions than one—

Ergo—

17. Liberty of Prophecyng opens a gap to—) * Unumquemque in sua fide salva- ri, that men may be saved in their own severall waies of Religion and worship; hath been the groundlesly absurd opini- on of divers; The first broacher I meet with of this brain-sicke conceit, is 'Car- poocrates the famous Heretick, who bin- ding on those two great Postulata in Christianity, Faith and Charity as alone absolutely necessary to salvation, held all o- ther things for matters of indifferency, Et secundum opinionem hominum quaedam quidem

quidē bona quadam à mala vacari, Iren.
l. 1. c. 24. Yet what saith our Saviour,
 * *Strait is the gate, and narrow is the way*
which leadeth unto life; There is but a
way thither it seems, not wayes, and this
way but narrow too; S. Paul Phil. 3. v. 16.
 mindes us of a certaine Rule, that *Fidei*
Catholica Regula, as the phrase afterwards
 grew rise among the *Fathers*, which e-
 very of us professing the *Christian Reli-*
gion must conforme to, and warily pro-
 ceed by; *Let us walk by the same Rule, let*
us mind the same thing.

18. It was the sencelesse custome of
 the Romanes in latter times (for else an-
 ciently, *Separatim nemo habessit Deos, neve*
novos, — &c. D. deca-Delt. de Jur. Sacror.
n. 2.) to worship their severall gods, of
 whom they had store, after their severall
 appointed formes of Service, thus allow- * *Symmach.*
 ing as many Religions in their State, as in *Relat. ad*
 they had Idol Deities; *Quid interest Valm. &c.*
quā quisq; prudentiā vera inquirat? Sum vid. Atho-
*cuiq; mos, sum cuiq; ritus est, saith * he: nag. in Le-*
 But not so for the true God, the God of *gas. pro Chri-*
 Israel; *I will give them (my people) stian. statim*
 saith the Lord, one heart, and one way that *ab initio,*
 they

they may serve me, Jer. 32. v. 38. and; Be ye perfectly joyned together in the same minde; and in the same judgement, 1 Cor. 1. v. 10. A Babel confusion of various Sects and Professions, of silver, and brasses and iron, and lead mingled together, in no wise pleaseth him; But, he will gather them into the furnace, and his wrath shall blow upon them to melt them, Ezek. 22. v. 20.

— *Multa ambago viarum
Anfractus dubios habet, & perplexius errat;
Sola errore caret simplex via.* Prud.

61m.

That which begets certain jealousie faction; and rancor of mind among people; is not to be permitted in a State.

But liberty of opining; and then practising divers Religions, begets certain—

Ergo—

* Kai en tw
tw eunomoi-
ai, & eunomoi-
ous, itaiptai
to yispor-
tai; Adecan.
Orat. ad
Ang. apud
Dion. 52.

19. Liberty of opining and practising divers Religions, begets certain jealousie faction, and—) * Begets, I say, and that almost necessarily: For where there is difference in opinions, there will be a disagree-

disagreement of affections, it can hardly be withstood: Whilst each party suspecteth the others *overspreading growth*, opposeth its *increase*, and stomacks all *successfull prevailings* of the same; The *Iew* will evermore maligne the *Samaritane*, the *Pharisee* contest against the *Saduce*, till all be in an uproare, as there it was, *Act. 23. v. 7. Dissensiones augente licentiâ*, as *Amm. Marcellinus* gives it *l. 22*. And it was one of *Iulian* the Apostate his subtile devices, a tolerating, yea cherishing the *Christians* in their divided *Seſts* and *Opinions*, *Ne unanimantem plebem timeret*, saith he there; The like plot we reade of in *Diodor. Sicul. l. 2.* which some *Tyrants* of *Ægypt* used towards their *Subjects*, (Good policy indeed in a weak and not fully secure Government,) *Ὅπως μὴ πάντες ἐκπορεύσιν ἀλλήλων ἐκ τῆς αἵσῃ*—thereby to hinder them from a *mutuall accord* each with other, and so the more easily keep them under.

20. Unity in point of Religion is the surest tie of concord in affections; I will give them one heart, and one way that
R they

they may fear me, Ier. 31. We shall hardly ever feare God, as we ought, unanimously and with one heart, unlesse we serve him after one and the same way; And

* *Ἀμικτόν τῶν ἁγίων τοῦ ἀνθρώπου τὸ ἑνὸς θεοῦ πνεῦμα* hereupon doth S. Paul Eph. 4. v. 3. promise the unity of the Spirit before the bond of peace; Endeavouring, saith he, to keep the unity of the Spirit in the bond of peace;

* No peace to be expected, where the spirits and judgements of men are disagreeing: Where there remains struggling together in the same wombe, as 'twere, of the Church, different Tenets, contrary Opinions. —

*Conjunctaque eodem,
Non bene junctarum discordia semina
Rerum.*

Things fault-worthy in Themselves, secret or open, may justly be punished according to a different cognizance had of them.

But error or blindnesse of minde is a thing fault-worthy in it selfe.

Ergo —

21. Error or blindnesse of minde is a thing

thing fault-worthy in it selfe—) Reas. Be-
 cause it is * sinfull; If a soule shall sinne
 through ignorance against any, Lev. 4. v. 2,
 14. The thought of foolishnesse is sinne,
 Prov. 24. v. 9. Simple ignorance; as being
 the fruit of originall corruption in us, and
 Habituell, of Actuell; Therefore loth
 punishable, (as so) by God the searcher
 of the heart, and who keepeth his Tri-
 bunall of Iudicature likewise there; I
 the Lord search the heart, I try the reins,
 even to give unto every man according to his
 wayes, and according to the fruit of his do-
 ings, Jer. 17. v. 10. Outwardly by the
 Magistrate in reference to those exter-
 nall effects it usually produceth, of ill ex-
 ample, inconformity, disturbance either to
 Church or State.

22. Otherwise, Cogitationis penam
 nemo patiat, is a saying Orthodox e-
 nough: For that conscience of it selfe
 truly, is as * Epictetus speaks, Τὸ ἐφ' ἡμῶν, * Enchirid.
 ἃ ἐπὶ φύσιν ἐλευθέρη, ἀκόλυτα ἀπεμπόδιστα, a
 thing not to be come at, or reached to by
 the hand of punishment: But therefore
 do the inward acts here, those privy ma-
 chinations of the soule fall under censure,

* κεφάλαιον
ὑπο καλέ-
μας, ἢ περ-
ξενος δι-
άνοιας, Ἀρ-
ιστον. Προ-
γυμνασίω.
c. 13.

only by accident, as making to the greater increase and aggravation of the outward; * Premeditated offences done with a full and knowing consent of the will, deserve severer chastisement, than doe slips of infirmitie; Else secondly, in a constructive sense, as prompting to a violation of that Law or Command which conscience within tells me I ought not to violate; Wherefore you must be subject (saith he, Rom. 13. speaking of externall obedience due to Governors) not onely for wrath, but for conscience sake.

8um.

What men are otherwise bound to, that they may lawfully be inforc'd and compell'd to by help of some penall Discipline:

But Christians are bound to a true and incorrupt profession of the Gospel.

Ergo—

23. Christians are bound to a true and incorrupt profession of—) For as for those without, Pagans and Infidells, I meddle not with; There's perchance another and milder kinde of course to be observ'd in

in dealing with them: *Monendo, non cogendo*, as the Councell of Toledo hath prescribed, c. 56. Such who have not as hitherto submitted Themselves to the *Jurisdictione Authority* of the Church, and from whom we differ in the *Fundamentals*, and *first Principles*.

24. But now the bond or obligation of Christians is double, the one of generall equity as they tender the welfare of their owne soules; The other that particular vow or promise made by them in Baptism: And upon this especially followeth a just right in the Magistrate of holding them to their vow.

25. Neither may they say, it is not in their owne power to change their opinion, when as requir'd thereto, (being first sufficiently *præmonish't*, according to the Apostles Rule, *Tit. 3. v. 10.*) for want of a further and higher illumination; It may be, it is, did they but improve their *Naturalls* as they ought, by help of the written word, (the word of Truth, *Iam. 1. v. 18.*) carefully and impartially perused by them; Since the rectifying of our under-

standings in the apprehension of Dogmaticall points is one thing, and the conforming of our wills is another.

26. Or howbeit did they at leastwise admit of that *divine light* shining in upon the *Intellect*, when as perchance it is offered them, and not rather shut it out, like those *Iob 24.v.13.* who are said to *rebell against the Truth*: And in both these cases fore-going, *penall coercion* serves most effectually (and **Remedii loco est quod prodest*, saith *Seneca*, *Malum pæne medicinale*, your *Canonists* call it) to ex-cite and quicken the slothfull and o-therwise sluggish dispositions of men: *Πολλὴν δὲ βίαν καὶ φόβον χρὴ χρῆσθαι, ὅπως οἱ ἀνθρώποι τὰς ἀρετὰς ἐκτελέσωσι*, *Plato.* Where yet againe, as before, the violence of constraint here used, reacheth not at all to the conscience within, (*Voluntas enim non cogitur*, theye say, and no more may the conscience truly, in respect of its immanent and more immediate operations) but fastens as twere and determines wholly upon the outward Acts, whether of omission or commission, the proper objects of it.

27. If the Ancients of the Church shall

shall seem to crosse the *Doctrin*e premised, * *Religionis*
 as somewhere * they do, (unlesse they *non est cogere*
 speak haply of some manner, of illegal *ad Religio-*
hostile coaction, as formerly I have put the *new; Terrib.*
difference, Qu. 1.) you must consider the *ad Scapul.*
times they liv'd in, of trouble and per- *c. 2. Verbis*
secution commonly: And men, we know, *potius quam*
 will be apt out of a straine of grieve and *verberibus*
 anger, (good Job himself cannot be excu- *res agenda*
 sed) or where *Themselves* are interested, *est; Lact. l. 3.*
Tō πῖτεω σαδμῖν, as they say, to deliver *c. 19. Nemo*
 that, which otherwise and upon a cal- *cogitar ut*
mer more settled judgement they would *credat in vi-*
 not have donne. *ius; Cassiad.*
l. 2. Ep. 27.

28. In brief, so to cast the *Question*
 into a kind of state, and then leave it: Er-
 ror of *Doctrin*e is for certaine after some
 way or other positive or privative, censu-
 rable by *Authoritie*: But chiefly, where
 as it toucheth upon high and dangerous
 points in *Themselves*, so withall it breaks
 forth, and redounds abroad to any no-
 table annoyance of the Church we live
 in; Else, *Quisque in suo sensu*, &c. a mu-
 tually charitable forbearance of Christians
 one towards another would here doe
 well: Still, *Salvâ fidei compage*, as S. Au-

* Καὶ ἀνεῖσθαι *sin* gives the *Caution*, So as the fellow-
 λογισμὸς μέ- *ship* and sweet communion of Faith
 ναι, τῷ τῆς *among* men be no wayes hindered or
 διαβολῆς ἀ- *impeached* thereby.

πορήτω ἡ τοῦ
 ἰδρα, &c.

Constant.

in Orat.

Introduet.

ad Concil.

Nican. a-

pud Gelas.

Cycicen.

29. But in other *cases* as hath been ar-
 gued, far be that *Κάτων ἀδιάφορος*, mention-
 ned by *Socrates*, *Hist. l. 5. c. 20.* Away
 with such a *Panttheon*, a confused *Miscel-*
lanie of *mutiplicious Religions*: a *tolerating*
 thus of *many*, is in truth the direct way
 to have none, and whilst we indulge a
liberty of *different opinions*, we indanger
 the *immaculate purity* of the *true*; There-
 by we render Gods holy *Heritage* as a
speckled bird, strange to behold, where-
 of he complaineth, *Ier. 12. v. 12.* Con-
 trary to what he hath forbidden, *Deut.*
22. v. 9. we *some* Christs *Vineyard* the
Church, with *divers* and *different seeds*,
 theseeds, as most commonly it falleth
 out, of ensuing *discord* and * *confusion*.

* *Diversitas*

Religionum

omnis dissipat

Imperium.

Cardan. vid.

Lips. advers.

Dialogist.

c. 13.

30. Finally, consider but the despe-
 rate wild conceits, (under the notion of
new lights,) such an *unbounded liberty* of
Prophecying hath of late brought forth,
 what *Monsters* of impiety and grosse
 folly

folly together it hath begotten among
 us, Ὁλοῦ ἀγνῆ, ὁλοῦ ὁ δὲ ἄσχυλ. *Aschyl.*
 whilst the Ghosts as 'twere of all the
 * ancient Hereticks may seem to have
 been consulted with, and their loath-
 some long since putrified opinions againe
 revived in the same or a worse shape, than
 what at first they had, and that say-
 ing of Shemaiah unto Zephaniah the
 Priest, (Priests and People both it concerns)
Ier. 29. v. 26, 27. might do well perchance
 if taken into consideration.

The Lord hath made thee Priest, saith he,
 instead of Jehoiada the Priest, that yee
 should be Officers in the House of the Lord,
 for every man who is made, or maketh him-
 selfe a Prophet, that thou shouldst put him in
 prison, and in the stocks.

Now therefore why hast thou not--&c.

* Νόμος τῶ
 Περφύταις
 μὴ χρᾶται,
 μὴ—Lo-
 gem aut
 Prophetas
 nibili faci-
 unt, Resur-
 rectionem &
 Indicium fu-
 turum non
 credunt, ani-
 ma immorta-
 litate negant,
 & denique
 Religionum
 omnium
 Ἀδιαποκείας
 propugnant
 Const. A-1
 post. l. 6. c. 10.



OF
THINGS
GIVEN TO
RELIGIOUS USES.



*Things consecrated, or gi-
ven to Holy uses, I have
formerly else-where
shewne it, (ὅτι ἐστὶν ἁγίασμα,
Qu. 5. n. 19. how after
some sort they may just-
ly be termed holy too, and so ought of
right to be esteemed by us, considering
the ends and uses for which they serve;
Every devoted thing is most holy to the
Lord, Lev. 27. v. 28. Neither againe is
there any doubt hereupon, but that men
in all Ages will to choose be grasping and
reaching at them.*

Nititur

*Natimur in vetitum semper, cupimusq;
negata.*

The devoted golden wedges, with the Babylonish forbidden garment, Josh. 7. by so much the more do they inflame Achan his unruly desires.

2. But nor this, nor that is the *Questi-*
on in hand: The *Quare* is, whether or
no they be so fastned as 'twere to the
Church, by vertue of their *Donations*, that
they cannot safely be taken away, or o-
therwise dispos'd of, *Hic Rhodus, hic*
salvus—: And that they cannot (*also-*
luè loquendo) I stand thus confirm'd in my
opinion, by these ensuing *Reasons*.

That which defrauds the Doner of
his pious and good intendments, is not
at any hand to be attempted or put in
practise.

Arg. 1^{um}.

But such aversion or taking away
of things consecrated to Religious Uses,
defrauds—

Ergo—

3. That which defrauds the Doner of his
pious good intendments, is not at any
hand—)

band--) The will of the deceased, is surely, if not sacred altogether, yet much to be regarded: No man, saith the Apostle, disannuleth, or addeth thereto, Gal. 3. v. 15. *Nihil est quod magis hominibus debeat, quam ut suprema voluntatis, postquam jam aliud velle non possunt, liber sit stylus, & licitum, quod non iterum redit Arbitrium, Cod. l. 1. Tit. 2.* Nothing more agreeable to reason, than that the last wills of men stand firme and irreversibile, after which they can will or dispose of naught any more.

4. Now on the other side, is it notoriously apparent, how the Doner here intends his beneficence, *Ἐκ δ' αὖτα*, binding it moreover most an end with a certaine *Anathema*, or Curse against surprizall:

* *Sacer, est venerandus & execrandus, Agreat. Gramat. vid. Fess. in verb.*

Whence the Things themselves given on this sort, as they are sometimes termed *Ἀναθήματα*, seu *Donaria*, Gifts, Luk. 21. v. 5. so elsewhere, as rightly *Ἀνάθημα* because of the * curse or imprecation annexed: *Ἦν δ' ἀνάθημα ἡ ἀνάθημα ἀνδρῶν τοῦ κυρίου, Lev. 27. v. 28. &c.*

5. Further *καθίσταται, ἀποστέλλεται;*
Things

Things separate from common uses, without all right or liberty of returning thither againe; 'Οτι πάντες ὑψίστης τὰ πάντα κοσμή-
na, *Concil. Chal. Can. 24.* 'Εἰς κοινὴν χρεῖσιν
μὴ εἰς ἀναλαμβάνοντα, *Just. Mart. Resp. ad Or-*
thodox. 121. *Modo irrevocabili res in Ec-*
clesiā firmata, *ll. Wisagoth. Tit. 1.* A
 perpetuall portion, *Lev. 25. v. 23.* not to be
 redeemed or sold againe, *c. 27. v. 28.*

Nothing which depriveth the Do-
 nee of his just right wherein he is in-
 teressed by the Law of God of Nature,
 and of Man, is in any wise allow-
 able.

But such ablation of Things conse-
 crated deprives the Donee of his just
 right, wherein he is interessed by—
 Ergo——

2^{um}.

6. Such ablation of consecrate Things
 deprives the Donee of his just right where-
 in—) For the Positive and Humane
 Law, it is plain enough, and needs no
 further prooffe; Yet among others, no-
 table is the Law of King Edgar to this
 purpose: *Primum Ecclesia Dei jura atq;*
immunitates suas habeto; And the more
 notable

notable for the reason we finde given by
 * *Leges E-* one of his *Successors* afterwards, * *Quia*
dovard. An. per eam (Ecclesiastic:) *Rex & Regnum so-*
 1049. *lidum subsistendi habent fundamentum.*
 Because it layeth a surer foundation of
 safety to the whole State.

7. Likewise for the Law of Nature,
 which alloweth *Sum cuique*, or right of
 enjoying without interruption that
 what every man stands justly possess'
 of; And therefore is *Furtum* or theft
 generally defined to be, *Lege naturali*
prohibitum, *Instit. l. 3. Tit. de Oblig.* a
 thing most unjust and even against the di-
 states of Nature is selfe.

8. For the Law of God, *Ne furabere*
 here takes place: It is a breach doubt-
 lesse of the first Commandement, interdi-
 cting all invasion, secret or manifest, (in-
 * *ἡγορεύει* *uita Domino*) of another mans goods;
 706 *καὶ πλοῦ-* Or rather to speak properly, *Sacrilege*
 707 *ταὶ ἐξ ἱερῶν* *violated*, by reason of the object where-
 708 *καὶ ἱερῶν;* *about* it is conversant, improving it up
 709 *ποφ. in O-* to an higher species of evill; *Sacrilegus*
 710 *var. de Age-* *dictus, qui sacra legit*, i.e. * *furatur*, A-
 711 *filao.* *quinn. 2. 2de. Qu. 99.*

9. In every truth, it is somewhat hard to find out a proper name, or to assigne a due and fitting series wherein to place it; Since as one speaks, *Quod nomen accipiet ablatio facultatum, quas nulla lex, nullus casus facit caducas*; Symmach. in Relat. ad Valent. &c. What appellation or title may the seizure of consecrate things deserve, the which no Law or instance of default doth any wayes render obnoxious to forfeiture.

10. But what then? May not the State any where out of its Autocratoricall power dispence with these *Laws*?
Answ. With the meerly positive Law it may: *Ejus est rescindere, cuius est condere*: The same power may reverse and alter, which first enacted and gave it life; But with the Law of Nature it may not, it is fixed: With the Law of God it must not, it is sacred: *Civilis ratio civilia quidem jura corrumpere potest, naturalia vero (aut divina, we may safely adde) non utique*; Inst. l. 1. Tit. 15.

11. Yet

11. Yet againe: Such *Donations*, they will say, be oftentimes impended to *superstitious* and *blind uses*, or if not so, at leastwise *misapplied* afterwards besides the *Doners* first *intendments*, by the undeservingly present *Occupiers*; *Answ.* For the former of these two, what if our *Ancestors* shall have erred in their *charitable*, but withall *misguided zeale*: Though their *devotion* was *blinde*, yet was it not *lame*: Let us afford them *eyes* who have found us *hands* by putting their *charity* into a *right course*, howbeit still with *reservation* had of the Church her just dues and immunities; *Corah, Dathan, and Abiram*, made them *Censers* with an ill intent, that they might offer up *Incense* in them before the Lord, *Num. 16.* which was not lawfull for them to doe: Yet neverthelesse *Eleazar* there destroyes not those *Censers*, nor doth he utterly cast them by, as *unserviceable* to all manner of *holy employments*, but makes *broad plates* of them, for the *covering* or *overlaying* of the *Altar*.

12. For the latter, as it is the most common Objection here used upon this and other like occasions, the *Argumentum* καθολικόν as twere, that Κοινὸν κατὰ πάντων ἐστὶ ἀγαθόν; saith Aristotle, Rhet. l. i. and a principall ground of mistake with the memorable; Jo. Huss. *Treatat. de Abbat. Temporal. à Cleric. n. 16, 17, 18, 19. &c.* So is it the most frivolous and unconcludent that may be: An arguing from the abuse of a thing to the quite taking away of the Thing it self.

13. By this kind of reasoning no Ordinance what're either in Church or * Sic pote- State, though ne're so rightly establish'd, rit evenire, ut should be of long continuance, since dū cavemus offensas will certainly come; It is not ne uspiam sit * Consequens, the institution be straight aliquid ubi made null, because of the succeeding mis- insipientium demeanours and abuses committed against mens possit it: As Hezekiah somewhere upon spe- errare, nihil ciall considerations quite demolisheth the pene habeamus, Walsfr. Brazen Serpent, 2 King. 18. takes away all Strabo, de the Altars for incense, and casts them into rob. Eccles. the brook Cedron, 2 Chron. 30. v. 14. So c. 11. 2 Chron. 19. he only clenseth the Tem-

ple by removing the filth and rubbish out of it.

14. And yet more particularly for the businesse under dispute; God he is (in strict phrase of speech) the propriety or owner here as it shall be evidenced by and by: *Et cum Deus possessor canonum nunquam reatum commisit*, (was anciently the Rule) *sit prefata libertas aeterna* Ll. Edgar, An. 996. For as much as he who is the true owner of such Donations cannot possibly in any wise offend, what-e're his Receivers intrusted under him do, neither may the gift it selfe therefore be justly seiz'd upon, or taken away.

3^{um}.

That which (yet higher still) robs Christ of his proper Patrimony or Possession, is by all means to be abandoned of us.

But such (forced) ablations of Church-revenues rob Christ of his proper Patrimony or Possession—

Ergo—

15. Such forced Ablations rob Christ of his

his proper Patrimony or——) Will a man rob God, saith he, *Malac. 3. v. 8.* yet ye have robbed me: But ye say, wherein have we robbed thee? In tithes and offerings: Therefore, as it followeth, *v. 9.* ye are cursed with a curse, because ye have robbed me, even this whole Nation; Whence it is plaine that God Almighty is in some sort capable of being rob'd and pill'd. As likewise on the other hand of receiving somewhat, *Mat. 25. v. 40.* Verily I say unto you, saith Christ, in as much ye have done it (i. e. ye have given any whit) to the least of my brethren, ye have done it unto me.

16. I will not here with the Canonists enter a curious needless dispute concerning the true proprietary of things dedicated to sacred uses; Some holding for the present Incumbent; Some for the Church in communis, and some for Christ: For Christ as the chiefe Lord; Those of the Church as Feoffees in trusts, or * Procurators under him; Deo & Ecclesia is the usuall style of such Religious Grants; Ecclesia and therefore Deo, as some have probably reasoned upon this very

* *Prosp. de vitâ contemplativa, l. 2. c. 9.*

ground, because *Christ* and his *Church* are mystically but *one* in vertue of that close union of *Head* and *Members*, *Husband* and *Spouse*, which is betwixt them; *I am my beloveds*, and *my beloved is mine*, *Cant. 6.v.3*. For certaine, *Quod Divini Juris est, id nullius*, (i.e. *hominis*) *in bonis est*, *Inst. l. 2. Tit. 1*. The *Lords inheritance*, *Deut. 18. v. 1*. The *holy portion of the Land*, *Ezek. 45. v. 4*.

17. Nor doth it occasion any manner of difficulty, that his being *Lord* already before such *Enfeoffment* by right of *Creation*, whereby he made the world and all that therein is; *I will take no bullock out of thy house, nor he-goats out of thy folds: For every beast of the Forrest is mine, and the Cattell upon a thousand hills*, *Psal. 50. v. 9, 10*. True: but here's an assignement or making over of things, which begets a new and more particular *Title*; *Christ* he is pleas'd in way of gift to accept of what was his before; His as *Creator* and *maker* of all things: and now his as *Head* and *Patron* of his *Church*.

18. And

18. And hence is it, in vertue namely of such *transfation* or *new making over*, that, *Things* on this wise *consecrate* to *holy uses*, are commonly in Scripture termed *Offerings*, *Gifts*, *Numb. 8. v. 19. Mat. 5. v. 3. If thou bringest thy gift to the Altar, &c. To doe it* or, where all the right then or interest the *Donor* formerly had, is now hence forwards *abolished* and taken away; *whiles it remained*, was it not *thine owne*, and after it was sold, was it not in *thine own power*, is the speech of *S. Peter* to *Ananias*, *Act. 5. v. 4.* as much as to lay: Now he had sold his *possessions*, and brought in the price to the *Churches stock*, (which he had done) it was not his owne, the title was changed: Like as in such manner of *Transfations* elsewhere betwixt party and party it wonteth to be.

That which discourageth Posterity in their free contributions to pious and godly uses is not to be approved of.

3^{um}.

But such distractions of Church-Revenues discourageth Posterity in their free contribut.--&c.

Ergo--

S 3

19. Such

19. *Such distractions of Church-Revenues discourageth Posterity in---*) Since who will depart with the least moiety of his substance to Religious employments, when he shall see it obnoxious to the rapine of sacrilegious persons in future times; It will be here with men, as it was with the children of Israel in their offerings, because of Hophni and Phinehas, 1 Sam. 2. whose rapacious wicked dealing in this manner, slack'd the peoples devotions, so as they abhorred the offerings of the Lord, v. 17. Indeed *Perdere hoc esset, non donare*: It would rather be thought rash prodigality in them, than any wayes a piece of Religious discreet charity thus to make ready the prey as 'twere, (Τὸς ἱεροῦλοῖς χορηγόν as he speaks,) which covetous greedy Sacrilegists might in succeeding Ages certainly imbezzle and devour.

* *Horoclos.*

5th.

what we finde forbidden in Scripture as to the House or place of Gods worship, may in reason be well supposed forbidden concerning Lands, Revenues, and what'e're other things consecrated

secrated to his service: (And therefore doth the Councell of Chalcedon lay them together under one and the same Interdict, c. 24.)

But the impropriating or misapplying of Gods House to other uses besides the first institution of it, we find expressly forbidden in--&c.

Ergo—

20. The impropriating or misapplying of Gods House to other uses besides the first institution of it, we find---) For this make all those places that prohibite any where and in any wise the polluting of his peculiar House, the Temple heretofore, Lev. 21. v. 12. 2 Chron. 29. v. 5. Ezech. 43. v. 7, 8. Dan. 11. v. 31. Ioh. 2. v. 15, 16. &c. But most remarkable to the point in hand, (as things especially now goe) is the Prophet Davids complaint here, Psal. 74. v. 3, 4. taken up long since, and occasionally used by Gildas, (such is the fatall revolution of times,) Lib. de Excid. Brittan.

Lift up thy feet unto the perpetuall desolation that the enemy hath done wickedly

* *Prophanum, quod in Sacrario pollutum;*

Varr. do Lingu. Lat. tin. 4. 5. Despoliare Tempia, sacra profanare, omnia pollueret. Sallust.

* *Τεῖον καὶ νόμιμον τοῦ Θεοῦ, Polyb. 4. 6.*

kedly in the Sanctuary.

Thine adversaries roare in the midst of thy Congregation, and set up their banners for tokens.

They break downe all the carved worke with axes and hammers.

*They haue set fire upon thine holy places, and haue * defiled, or * profaned (Βεβήλωσαν) the dwelling places of thy Name.*

21. *Optatus l. 6. Contra Parmen.* well expresseth this * *jury* of the *Heathen* against the *Temple of God*, in that of the *Donatists* afterwards, against the *Church of Christ*, *Quid tam sacrilegum quam Altaria Dei, in quibus & vos aliquando obtulistis, frangere, radere, remouere &c. omnia furor uester, aut rasit, aut fregit, aut remouit*: And whether or no such outrages are to be matched by some kind of proceedings in these late *licentious* times of ours, may after *stories* speak, I need not.

23. But the *places* fore-alledged, they'll say, conclude only against a *misapplying* of Gods *House* to *secular* and *profane* uses:

uses: and so, *Give not that which is holy to Dogs*, saith our Saviour, *Mat. 7.v.6.* *Ans.* I grant as much, neither are they intended to prove any more; Withall I acknowledge a great difference that is betweene *ablation* wholly, and a meer alienation: Or, which is much one, betwixt alienation to **prophane* or not *prophane* uses; This latter do your Canonists upon much easier termes yeeld unto; *Quippe per eam*, as *Navarr.* rationally gives it, *non aufertur res Christo ejus vero Domino, & alteri datur, sed solum efficitur ut manente utrobique Dominio penes ipsum, inseruiat ei alio in loco, vel in alios usus quam ante serviebat; De Spol. Cleric. n. 13.* Albeit in truth this be but little better than fulfilling of the old Proverb, a **robbing Peter* to pay *Paul*, whilst we supply the wants of *Christs Church* here, by doing some notable *praesudice* thereto, it may be elsewhere; But then againe, the other reasons afore drawne from the wrong committed against the *Doner*, *Donnee*, &c. prove as strongly and conclusively against either.

**Vetus notigna reliquaque materies ad adificanda Templacon-gesta in profanos usus converteretur, posse ad structuram alterius Templi vel Canonii; Platin. in vita Hygin. *Ruinarum edificant tanquam non iidem ubiq; sint Diis immortales, & spoliis aliorum alii colendi excollendi; Liv. Dec. l. 2. c. 3.*

That

-Gm.

That which the Heathen by the meere light of naturall reason have alwayes declin'd and forborne to meddle in, questionless containeth in it somewhat of grosse impiety and not to be undertaken.

But seizure of Church-means Heathen by the meere light of naturall reason have alwayes declin'd and—
Ergo—

23. What Heathen by the meer light of naturall reason have alwayes declin'd and—)
The Assumption stands cleer by the evidence of Pagan Histories, from their notable Lawes, and manifold Sanctions evermore fram'd against Sacriledge: Except few, and those branded with infamy, none of note shall you meet with upon record, that were this way guilty; Sacriledge they held (generally) as the * worst, the most abominable of all crimes, ranking it in a quall degree with Blasphemy, *Act. 19. v. 37.* Ye have brought these men hither which are neither robbers of Churches, nor yet blasphemers of your Goddesse; With Idolatry, as doth the Apostle,

* Talem br-
minum anti-
qui Patres
nominarunt
Reptorem
Homicidam
populi, lupum
Diaboli—
Bonifac. in
Ep. ad Cuthb.
Arch. Can-
mar. apud
clariss.
Spelm. in
Concil. Bri-
tann.

Apostle, *Rom. 2.v. 22.* Nay, he there gives it for the worse of the two, his Argument runs a *Minori ad Majus*, Thou that abhorrest Idols, dost thou commit Sacrilege? A crime briefly which they reckoned up among their * *Sacri-Commis*sions, or faults not expiable.

* *Sacri-commis-*
sum est
quod nun-
quam expia-
ri poterit;
Ex Tabul.
Pontif. apud
P. Crimo.
de H. Dis.
cipl. l. 14. c. 2.

24. For the *Major* I speake there of Reason well guided and regulated in its courses; In most things it is true, the *Heathen* following the clue of their naturall inbred reason, *ἔμφρονοι*, as *S. Paul* tells us, *Rom. 1.v. 24.* they became foolish, and went altogether astray, having their hearts darkned through error; But howbeit in some they kept right still, The *Gentiles* which know not the Law, saith the Apostle, *c. 2.v. 14.* do by nature the things contained in the Law: And thus, say I, may their abstaining from Sacrilege or depredation of Church-means, call it as you please, among the rest deservedly passe upon the score of their more famous and praise-worthy virtues.

25. *Dub. 1st.* But here a doubt or
two

* *Fillinc.*
Tom. 2.
Tract. 44.
Navar. de
Spol. Cleric.
n. 2, 3. &c.

two may haply arise, e're we sum up the whole; Is the *disposall* then of Church-Revenues, will some say, whether by alienation, gift, or otherwise; no wayes lawfull; But that being once made over to the Church, they must necessarily there continue, without all power any where restant, or right of revocation? To this, I shall only tell you what your Romish * Casuists here say as far as their Resolves doe stand with Reason, and a Pearle is still a Pearle, though found amidst a dunghill.

26. First, it must be, say they, *Non sine compensatione debitâ*, there ought to be a meet considerable price thought of in way of satisfaction: Secondly, *Cum assensu Beneficiariorum*, with full consent of the Possessors or Persons already instated; For by the Law of Equity, *Nemo jure quod habet, potest invito privari*: And in defect hereof *Ahabs* taking of *Naboths vineyard* from him, 1 King. 21. though upon a just value first tendered for the same, is counted, (and worthily) to have been no better than rapine; Thirdly, *Ut rationabilis causa subsist*, that the

the cause evermore be surely good, and this further they distinguish into three particulars, of *conveniency*, *necessity*, and *piety*.

27. For the first of these it commonly bespeaks some kind of *exchange* or *barter* in holy things; And truly where the Church is no wayes *disconvenienced* but rather *advantaged* thereby, such *commutations* to me seem * *lanfull* enough, there lying as now no direct *inhibition* from God there against, which yet there did against the *Jenish Priesthood* in regard of their *Possessions*, Ezek. 48.v.14.

** Permutare licet pro re Majori meliori vel aquali, Cod. l. 1. tit. 2. n. 16. Novell. coll. 2. tit. 1. c. 2. &c.*

28. For the second, that of *necessity*, (some avoidable *fatall necessity* you must understand it by, not a * *voluntary* or *needlessly contracted* one) they bind much upon the *examples* of *Asa* and good *Hezekias* in this case, 1 King. 15. v. 17, 18, 19. 2 King. 18. v. 14, 15, 16. &c. *Non esse percendam materiali Templo, nec eis quæ dedicata sunt Templo, ubi salus redditur pax pariclitanti populo*, is the *resolute determination* of *Ocham*. l. de Potest, Eccles. & sacul.

** Nulla ne- cessitas excusat, quæ potest non esse necessitas, Tertul Exhort. ad Cast. c. 7.*

29. For

29. For the last of the three they follow herein the practise of S. Austin and S. Ambrose, *Qui Ecclesia vasa propter captivos—& indigenas constari jubebant*, *Possid. in vit. August. c. 34. Ambros. de Offic. l. 2. c. 28.* so afterwards, *Cod. l. 1. Tit. 2. Novel. coll. 9th. Tit. 3. c. 9, 10. &c.* Howbeit Alexious the Emperour (for his time) made it utterly unlawfull by an Edict of his, so to do, *Μακρί τοιμῆσαι ἀφ' αὐτῶν καὶ πᾶσα ἀνάσσει βιάζηται*, *Alex. Common. χρυσ. βυλ. Γεσφῶ, c. 24.*

30. *Dub. 2^{dum}.* But then further and againe, Will any *pratence* or *allegation* of such *cause* or *causes* serve the turne? No: It must be *probata non prasumpta*, not barely *prasumed*, but *iustifiably proved*, (*Ὡς ἀργαλίον πειγμα ὁ Ζεῦ καὶ θεοί*, if taken with all the *promised limitations* set together) and yet is this now as much as the *Canonists*, the Popes owne creatures will allow his *Holineß*, maugre his supposedly *transcendent* and vast *over-ruling Authority*.

31. By this in briefe may the *Inva-*
ders

ders of Church-Revenues, see the bounds and narrow limits they are included within; There's almost a *Noli me tangere* to be found cleaving unto them; *Sacrum* with the Ancients walking by the light of nature only, was as much as *Inviolabile*; * *Sacro-Sanctum dicebatur quod jurejurando interposito erat institutum, ut qui violasset, morte penas penderet*: Thus *Sacro-Sancti Tribuni plebis*, *sacratissimi Imperatores*, among the Romanes; And in this sense doth Cicero *Orat. in Catil. 2da.* use the terme of *Sacro-Sanctæ possessiones*, intimating a kinde of Revenue that was in no wise to be medled with: *Pharoah* buying all the rest of the Land besides in *Ægypt*, *Exod. 14. 7.* yet spares he the *Priests possessions* there;

— *Fuit hæc sapientia quondam, Publica prophanis secernere sacra prophanis.*

32. On the other hand let the Receivers or Contractors for Church-means be well advised before they fall into this snare, as the *Wise-man* termes it, (*It is a snare to the man who devoureth that which is holy, Pro. 20. v. 26.*) lest whilst with the *Eagle* in the *Fable* they snatch their il-gotten substance

* Liban. So-
phist. Λογ.
Hδix.vid.
Niceph. l. 10.
c. 29.

substance from the *sacred Altar*, they unawares carry a *coale* along with it, that may burne their *nest*, and in time ruine their *Posterity*, * Καὶ αὐτὰς καὶ ταῦτας, ὅτις ἐξ ἱερῶν; Then whenas all too late, it may be, perceiving the *moth* and *rust* of Gods *secret vengeance* wasting the same, they will be forced with *Antiochus*, 1 Mac. 6. to recant and say, *Now I remember the evils that I did at Jerusalem, and that I took all the vessells of gold and silvers that was therein.*

33. Above all may they (neither of them) forget that terrible fiend *Euronymus* mentioned by *Pausanias* l. 10. whose peculiar office it is among those *infernall spirits* hereafter, Τὰς οὐκ ἀγὰς παρὰ δὲν ἄνθρωπων, (as he there gives it,) to vex, or as we say, to *gnaw* the bones of *sacrilegious persons*; They lie in *hell* like *sheep*, death *gnaweth upon them*, Psal. 49. v. 14. and hereof you have a remarkable example in the *Story* of the famous *Charles Martel*, to be seen more at large in *Gul. Malisbur.* l. 2. c. 13.

34. Or lastly, if *private home respects* present

present or future cannot perswade with men; would they but consider seriously the common safety that lies at stake, and is hereby brought in danger; Sacrilege like some noxious vapour infecting the whole region of aire round about it, oft-times drawes a curse upon the very State it is committed in; Wherefore doth the Divine * Plato call it, ἁβέστος ἔσθρ αἰ * De Leg. πῶλον δέσρ, a both wicked and State-de-
 vouring enterprize. And you in any wise (saith Joshua, speaking of the devoted substance at sacking of Iericho, Josh. 6. v. 18.) keep your selves from the accursed things, lest you make your selves accursed, when you take of the accursed Thing, and make the Camp of Israel a curse, and trouble it.

Dii prohibete minas, dii talem avertite casū.



OF THE SUPREME POWER

In matters

ECCLESIASTICALL.



It is pretty to observe how *those* of the Court of Rome, and our new *Disciplinarians*, (some of them at least) *conspire* and *meet* in divers of their undertakings; Like to *Sampsons Foxes* tied by the *tailes*, though their heads look *different wayes*: Among the rest may *this* be one.

2. The *Pontificii* have mainly laboured the setting up of that *Man* Of *Sin* above

bove all *Principalities* and *Powers* what-
e're, whether in *spirituall* or *temporall* af-
fares; Our *Disciplinarians* give out
at this latter; But howbeit in their en-
deavours for the advancing the *spiritu-
all power* of their *Presbytery* they come
little or nothing short; Christs *King-
dome* with them is not rightly ordered,
nor he fully seated upon his *Throne*, un-
lesse the *Soveraigne sole mannagement* of
Church-businesse be intrusted into their
hands; No *Superiour* will they willing-
ly acknowledge here upon earth besides
him: * *Quid imperatori cum Ecclesiâ?* cry
they with the *Donatists* of old; So that
an asserting of the *Civill Magistrates*
Authority, as to *Ecclesiasticall matters*, is
almost as needfull a task within our
selves, as it hath been wontedly hereto-
fore against the common adversary: And
this now in some sort I shall endeavour
to performe by these few following *Ar-
guments*.

* *Optat.*
Contr. Parm.
l. 3.

Such Power which the best of Gods
Saints bearing rule here upon earth,
have anciemly exercis'd within their
severall Dominions, may doublesse be

Arg. 1^{um}.

Of the Supreme Power Qu. 12.
still lawfully exercis'd by the Christian
Magistrate.

But the Supreme power both in Ec-
clesiasticall and Civill affaires, the best
of Gods Saints bearing Rule—have
anciently—

Ergo—

3. Supreme Power both in Ecclesiasti-
call and Civill affaires the best of Gods
Saints—) I will not here instance, which
yet I might, in *Melchisedech*, King and
Priest, *Eli*, *Samuel*, Priests and Judges, who
judged *Israel*, saith the Text; *Noah Illu-*
stris Sacrorum pontifex, *Beros. de Geneal.*
l. 2. For that in them the Regall and Sa-
cerdotall Power may seem after an extra-
ordinary manner to have been formally u-
nited together; And thereupon doth the
word מלך used *Gen. 41. v. 45. Exod. 2. v. 6.*
Psal. 99. v. 16. &c. signifie as well a Prince
as a Priest: Yea, generally before the
giving of the Law, when as a distribution
of this double Office unto severall persons
first began; the Priesthood alwayes fol-
lowed and clave inseparably to the Pri-
mogeniture or first-borne of the Male-
kinde.

4. After-

4. Afterwards it came againe to be reunited and settled of course (within the *Line* of the *Asmonæi*) in one and the same person, 1 *Mac.* 10. v. 20, 21. c. 14. v. 17. 41. 47. &c. Τρεκενθ ἱερὺς καὶ ἰσχυρὸς, saith *Joseph. Antiqu.* l. 14. c. 17. Οὕτω γὰρ τὴν βασιλείαν σφῶν ἀνέμαζον, (i. e. ἱεροσύνην) *Ziphil. in Pomp. vid. Heggysip. Hist.* l. 2. c. 13. *Oros.* l. 6. c. 6. &c. Nor was it thus onely with the Jewes, who had the Ordinances of God and Traditionall praise of their Fore-fathers to direct them, but also with the very Heathen most-where, as we may observe, whether Romans, Greeks, or Barbarians.

5. First, for the *Romanes*: who had we read, their *Reges Sacrorum* or *Reges Sacrificulos* by name, ordain'd of purpose for performance of certaine Sacrifices in former times belonging to the Regall Office; *Rex sacrificiis & Templis & omni Cultui Deorum, & moribus & legibus præerat*; *Pompon. Læ. le Mag. Rom.* c. 1. *Numa Pompilius*, it seems, first divided the Functions, *Liv. Dec.* 1. l. 1. Afterwards and in process of time againe we find that of

Pontifex Max. as a chiefe flower in the specious *Garland* of the *Cæsarean Titles*, and so continued for good while by the *Christian Emperours* untill *Gratian* his time, *Rosin. l. 5. c. 22.*

6. Next for the Græcians and others of the Gentile world; *Plato* in his *Dialogue* Περὶ βασιλείας gives it for a Rule, 'Ὡς περὶ μὴ Αἰγυπτίον πῦρ μὴ ἔξει βασιλεία χωρὶς ἰερατικῆς ἀρχῆς, ἐπὶ δὲ καὶ τῶν Ἑλλήνων πολλαχῶ, &c. Again, 'Ανάστη Ἰδὲν Ἰέλεον βασιλεία σφατηγὸν τὸ ἀγαθὸν ἡμῶν, καὶ δικαιοσύνην, καὶ ἰστίαν, *Stob. in l. de Regn. Δικασταὶ δὲ Ἰδὲ ἀρχαῶν περὶ Αἰγυπτίοις ἰερεῦς ἦσαν, Ael. Var. Hist. l. 14. c. 34. Οἱ βασιλεῖς καὶ ἰερεῖς ὅντες, Plutarch. l. de Isid. & Osir.*

7. Neither yet this againe with reference meerly to some kind of *praesidentship* or *oversight* they may be thought to have exercis'd in sacred matters; But they did moreover personally *Themselves* performe these Duties: "Ἔργα δὲ βασιλείας ἱεία, Ἰδὲ σφατηγὸν, καὶ δικαστολῆν, καὶ θεοστυγῶν τῶν Θεῶν, *Stob. ubi Supra, Ὁ δὲ βασιλεὺς ἰὰ καὶ ἰὰς θυσίας διοικῶν, Heraclid. Περὶ πολιτείας λακεδαιμ.*

Superoq; nitentem vel of Rex ipse
Calicolum Regi, mastabamin littore tan- nutantem
rum. Virg. Inclinat Pa-

He speaks it by *Aeneas* chiefe Captain, or
Leader of his Company, elsewhere, entit-
led their King, *Aen. 1. 6, 7.* — *Basilius*
t' *ayad* & *regis* t' *Arxant*, saith *Ho-*
mer, like as *Moses* we have thus stiled
King in *Jesurun*, *Deut. 33. v. 5.* Those
Judges after for their times of being,
Kings in *Israel*, *Judg. 18. v. 1.*

8. But to passe by, (as I was about)
such like instances on all hands, Jewish
or Heathen, for prooffe of the Argument
propounded, I pitch upon *David*, 1 *Chron.*
c. 23. c. 24. c. 25. upon *Solomon*, 2 *Chron.*
8. v. 14. *Asa*, 1 *King. 15. v. 11, 12.* *Jehoso-*
phat, 2 *Chron. 19. v. 8.* *Iosiah*, 2 *King. 22.*
v. 3, 4. c. 23. *Ezechias*, 2 *Chron. 29. v. 3, 4.*
c. 31. v. 2, 3. whose authorative influ-
ence there (all of them) upon the dispo-
sall of Church-affaires in every respect,
is so evidently cleare of its selfe, as not
to need any further discourse in confir-
mation of it.

9. To say here, they did it by some *speciall allowance* from the *Almighty*; This confirms the point in *controversie* so much the more; Since how is it likely God should approve of that done after such a *constant course* of performance, (as there it was,) which yet were no wayes *lawfull*, yea, not *commendable* in its selfe; Or againe, as a *Duty* for then, (which others say,) particularly appertaining to the *Kings* of Israel; *Lira, lira*, untill they shall be able by some more probable shew of *reason*, to make good such their *devised fancy*.

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The Head hath Supreme Power in directing and ordering the rest of the Members.

The Civill Magistrate is Head or chiefe of the Church he lives in.

Ergo ———

10. *The Civill Magistrate is Head of the Church he lives in*) For a clearer proceeding, observe, *First*, that I speake of some *particular Church*, not of the *Church universall*, whereof *Christ* he alone

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lone is Head, Col. 1. 7. 18. Eph. 4. 7. 15, 16, and as so, *Imperator bonus intra Ecclesiam, non Suprà Ecclesiam est*, saith * St. Ambrose most truly; And by this meanes further we avoid that common Rock against which the Romanists so fowly dash in making the Pope Head of the Church, (indefinitely,) Christs Vicar Generall, a Pro-christum, as some have term'd him.

* Conc. de
non tradend;
Basc.

11. Secondly, I speake of the people as *Members* here relating to this Head, under the notion of Christians also, not as men barely or as they are integrall parts of the Common-wealth; There's a wide difference to be found betwixt these two considerations.

12. According to the former of these two last, doth my Argument chiefly proceed, and for proof thereof, see Rom. 13. 1. Let every soule be subject to the higher powers, &c. Πᾶσα ψυχή, saith S. Chrysostome, καὶ Ἀπόστολῆς, καὶ Ἐκκλησίας, καὶ Πρωτοπρεσβυτέρου, καὶ ὅς τις αὐτῶν, &c. With him agrees Theodoret, Oecumenius, Theophylact in their Commentaries upon the place; With them, ('tis plaine) and in their opinion,
the

the *Præcept* there is *universall*, and extends to all men, of all sorts, whether *Lay* or *Clergie*.

13. But then moreover for the *modality* of the *businessse*; In the *2 Tim. 2.* the *Apostle* there gives as 'twere the *reason* of such *Præcept* formerly, namely that we may lead a *quiet and peaceable life* (under them) in all *godlinesse* and *honesty*, v. 2. *Godlines* and *honesty*,--which manifestly implies that *double right* the *Civill Magistrate* hath both of *Temporall* and *Spirituell Jurisdiction*, making for our behoofe in the course of *honesty*, as we are *men*, and of *godlinesse*, as we are *Christians*.

3^{um}.

That which necessarily agreeth to the *Christian Magistrate* for compassing the end whereo he is ordain'd, is not to be denied unto him.

But such a comprehensive generall power including the mannage both of *Temporall* and *Spirituell* affaires, necessarily agreeth to the *Christian Magistrate* for compassing the end whereo—

Ergo

14. Such

14. Such a comprehensive generall power necessarily agreeth to—) The Christian Magistrates end is, a rendring his people under him happy, not onely in Temporall respects of Honour, wealth, and Safety, &c. but likewise in spirituall considerations of vertue and true Religion, whether relating to this life, or that hereafter; Δοκῶ ὅτι ἡ ἰστορικὴ ἀντιλήψις μάλιστα πιστοποιῶν, could the Heathen Philosopher* say, *Eth. l. i. c. 13.* that this is indeed, or should be by right his chieffer endeavour of the two. * Vid. Pol. 7. c. 8.

15. Which now in both respects he cannot possibly atchieve or reach to without the Sword of either power: And hereupon was it therefore well and stoutly resolv'd of by *Io. Parisiensis* long agoe in spight of the Pope, *Quòd potestas Regalis non est corporalis tantum, sed spiritualis, habens curam animarum sicut & corporum, De potest. Reg. & Pap. c. 15.*

16. Of either power, I say, in regard of the different ends there; And accordingly are the wayes or meanes of proceeding

ding either where, for the compassing of those ends very different, answerable to the various and divers condition of the subject matter they are conversant about; Whence have you by the way the meaning of that saying of our Saviour, *Ioh. 18.v.36. My Kingdome is not of this world, i.e.* not according to the garb of this present world in the outward manage of it; Otherwise (as I was saying) since that distinction aforesaid, made of the Offices Regall and Sacerdotall, the power, as farre as I can conceive, is simply one, a Civill power altogether in its selfe, by no meanes Sacerdotall, eminently or formally, as not productive of any true Ministeriall Act that may be; The Civill Magistrate cannot preach, ordaine, nor consecrate, with the like.

17. What though Moses did so, and ordained Aaron, *Numb. 3. v.3.* It was an Act of extraordinary performance, and by speciall command of God; Priest he was not for certaine, by vertue of his Primogeniture, being younger brother to Aaron, *Exod. 7. v.7.* maugre that Text *Psal. 99.v.6. Moses and Aaron among his Priests,*

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Priests, i.e. his *Princes* haply, for so the word in the *Originall*, as I have said, will carry it: And hence is it we find *Saul*, *Ieroboam*, *Uzziah*, &c. checked each of them for meddling in such actions, belonging to the *Priests* alone.

18. But to returne: It is then simply an *Architeſtonicall*, or over-ruling *Civill Power*, (Πεῖς τὸ πᾶσαν Ἀρχὴν ἔχει ἐν αὐτῇ συλλαβεῖσαν, as one speaks) resident in the chiefe *Magistrate*; No conjunction here as of old, of different *Functions* or *Offices* in the same person, nor is the *Magistrate* hereupon properly a mixt person, 10. H. 7. c. 16. some *Tragelaphus* on this sort or feigned *Hippocentaure*; But only you have the outward discharge of a double duty, flowing virtually from one and the same principle of *secular power*, wherewith he stands inabled to both purposes.

Whatsoever takes away a due subordination of the powers one under another, is not to be approved of.

4^{um}.

But *Independency* of the *Ministeriall* Partie in the mannage-
ment

Of the Supreme Power Qu. 12.
ment of Church-Affaires takes away
a due—

Ergo—

19. Independency of the Ministeriall
Party in the mannagement of Church-af-
faires takes away—) A subordination
here in ordine ad finem, because of the
straight * complication of Church and
State in one, and that great need the
Church hath of the secular arme to help
upon all occasions, will not serve the
turne; The Pontificii I know, make
good use of this Quirke for advancing
of the Popes unlimited power: Indeed
they do, as so, no question, *Mutuis vi-
ces prestare*, the Magistrate in his way of
Rule and Government, the Minister in
his of wholesome advice, *Per modum
dirigentis*, saith *Parisiensis*; And thus
right enough is that of *Ignatius Ep. ad
Philadelph.* if rightly understood, Πειθα-
ρχεῖτωσαν ὁ κληρὸς ἀμα παντὶ πρὸ λαῶ καὶ τοῖς ἀρχι-
εσιν, καὶ τοῖς καίσασι, πρὸ ἐπισκόπου; It is fitting
the Clergy and Lay both, the Prince with
his Peers, be guided by the Bishop; Yet
howbeit for all this, it argues not truly
any Superiority of Jurisdictional power in
him,

* Ecclesia est
in Republi-
ca, Opus.

him, nor the Minister whate're, no more
 than it doth in the * Lawyer, Physitian,
 &c. as to other respects of serviceably
 performing their severall duties about the
 Sovereign.

* Εἰς ἰα-
 τρον, εἰς ἀγ-
 χιλόν, εἰς
 ἐκείνους οὐκ
 ἰδὲν ἐμπειρο-
 ῦν ἀπείρου

20. All the Quere is of a lineall direct
 subordination, not essentiall, nor yet cau-
 sal as the effect stands subjected to the su-
 perior cause by vertue of its production;
 (For so either of these Powers Magi-
 straticall and Sacerdotall is immediately
 from God:) but Morall and accidentall
 upon occasion of some intervening Pre-
 cept from the Almighty, Let every soule
 be subject to the higher Powers, saith he,--
 the Powers that be, are ordained of God,
 Rom. 13. It is a thing altogether of Gods
 appointment and constitution.

κατὰ τὴν πᾶσα
 ἀνάγκην, Αἰτ.
 Εἰς 1.3.

21. Thus Moses and Aaron had their
 calling of God alike immediately; Yet
 such is his pleasure that Aaron obey
 Moses in all things, He shall be to thee,
 (saith the Almighty unto Moses, Exod.
 14.v. 16.) instead of a mouth, and thou shalt
 be to him instead of God: His Superiour,
 his Guide and Governour; And hence
 that

Qu. 12. Of the Supreme Power

that frequent acknowledgement both in the *Priests* and *Prophets* heretofore of their *service* due to the *Sovereigne Magistrates* and that he was their *Lord*; My *Lord*, O *King*, is *Nathans* speech to *David*, 1 *King*. 1. v. 24. *Let not the King impute any thing unto his servant*, saith *Achimelech* to *Saul*, 1 *Sam*. 22. v. 13.

22. Were it otherwise in truth, and that there were not such a *subalternate dependance* of the two *callings*, one upon the other, the *Ministeriall* upon the *Politically*, there would necessarily follow straight a grosse *monstrosity* of two *Heads*, two *Supremes* in the same *Body* of the *State*, and these as occasion may fall out, quite *contrary* and *repugnant* in their *Acts* each to other.

23. The *Fathers* here, and other *Ancients* of the *Church* have evermore been zealous in crying up the *Rights* of the *Civill Magistrate*, *Chrysost.* in *Rom.* 13. *August.* in *Ep. ad Vincent.* 48. *ad Bonifac.* 50. *Conc. Crescon.* l. 3. c. 15. *Contrà Parmen.* l. 2. c. 7. *Contr. Gaudent.* c. 26. *Optat. Contr. Parmen.* l. 3. *Isid. Sent.* l. 3. c. 53. *Ambros.* in 13. ad

13. *ad Rom. v. 6. Vicem Dei agunt*, saith he; *Vicarii Dei*, as *Bracton*, the very Title Pope *Eleutherius* long since bestowed upon *Lucius* the first reputed Christian Prince of this Land, *LL. Edoard. n. 17.* and approved of by some of the *Reformed Churches*, as generally well besitting all chiefe *Magistrates* within their severall *Dominions*, *Confess. Basil- & Bohem. Sect. 19.* Indeed the **principallest* among other their *Titles* whate're, and most neerly concerning them; *Ἐκδυστὴρ τοῦ Διαλαστῆρος πρῶτον πάντων τὰ ἐν τῷ Θείῳ Γραφῶν* *Cyri Instit. l. 8.*
C. Jur. Græco-Roman. Tom. 2.

24. But for a further and fuller clearing of this point, as how namely the prime *Magistrate* any where may properly be term'd the *Vicegerent* of Christ within his own *Dominions*; Our Saviour Christ, (we know) underwent a triple office of being *King*, *Priest*, and *Prophet*: For his *Priesthood* he hath already by once offering up himselfe, *Heb. 9. v. 28.* (so far forth at least) fully discharged that; There need no more *Sacrifices*, nor yet *Sacrificers* to present them.

25. His *Prophetickall Office*, whereby he taught and instructed his chosen people in the wayes of saving truth: affoorded them moreover divers *Rules of wholesome Discipline*, as a fence or mound of greater safeguard to that *Doctrine* which they had received; This, as being of *necessary continuance*, (together with a *subordinate power of governing his Church*, which consequently hereupon is not denied them) he hath deputed to his *lawfull Ministers* after him, according to that of the *Apostle*, Eph. 4. v. 11. *Some he gave Apooles, and some Pastours, and some Teachers, for the perfecting of the Saints, for the worke of the Ministry.*

26. Then in the third place for his *Kingly Office*, and that againe is twofold, at leastwise there is a *twofold administration* of it; The one *Internall*, by which he rules in the hearts of his chosen, through an *efficacious, though secret working* of his holy Spirit, Eph. 3. v. 16. 20. The other *Externall*, whereby he provides and effectually ordereth the outward means of their salvation.

27. And

27. And here now doth the *Christian Magistrate* come in, and is *subservient* in his place or calling; The *Minister of God* for this purpose, and for this more especially: (*Episcopus* too or *Bishop* after a sort, τῶν ἐκτὸς τῆς Ἐκκλησίας as *Constantine* was wont to stile himselfe, *Euseb. de vit. Constant. l. 4. c. 24.*) by having the oversight or care of the *Church* in a peculiar wise committed to him; Ποιμὴν λαῶν, saith *Homer*, even some way anent the sence our Saviour useth the word Ποιμαίνω in *Ioh. 21. v. 16, 17.* Feed my sheep, which is donne not only *Docendo*, but *Regendo* likewise, and under this notion of *Church-governance Princes* and other *secular Rulers* be frequently in Scripture termed *Pastours* or * *Shepherds*, *Ier. 23. v. 1, 2, 4. c. 25. v. 34, 35.* *Cyrus* my *Shepherd*, *Isa. 44. v. 25.* Νομῆς ὁ ποιμαίνων ἀνθρώπους; *Plato.*

Ἐξὸς τοῖς παλαιοῖς καὶ τὴν πρώτην ἡλικίαν βεβηκότων, ἢ ἰπποφορέων, ἢ ποιμνίοις ἐπισκεψάμενος, τὴν ἀνδρωπύην ποιμαντικὴν ἀσκουμένοις, οὐ τῇ ἑτέρᾳ ἀλλὰ τῇ ἐπιμελείᾳ; *Euseb. in Iliad. E.*

28. *Directively*, you must note, and in way of some *Authorative supervision*, is it here to be understood what're we ascribe to the *Civill Magistrate* in this worke of *Church-Administrations*, not

executively, or of any Ministeriall personall performance; The Civill Magistrate as I said, preacheth not himselfe, baptizeth not, nor yet consecrates, &c. but onely his charge is to see these duties, with the like, well and fitly perform'd by others; And herein then doth the * *Nomothetick*

* Τὴν γὰρ ὀν-
τος ἔσαν βα-
σιλικὴν ἀκ-
ριβήν δὲ
πρότερον, ἀλλ'
ἀρχὴν καὶ συ-
λαμμένων
πρότερον;
*Platini Po-
lit.*

Faculty differ from other *Arts*, as *Aristotle* in his *Ethicks* l. 10. c. 10. hath well observ'd, Ἐν μὲν γὰρ τοῖς ἄλλοις οἱ αὐτοὶ πα-
ροῦσι, &c. because there, saith he, the *Professors* commonly, as *Physitians*, *Lim-
mers*, &c. both prescribe and act *Them-
selves* to all purposes, but not so the *Ci-
vill Magistrate*: Nor is it consequent in
very truth he should, whate're some men
of greater clamour, than reason, would
seem thence necessarily to enforce.

5^{um}.

That which begets certaine annoy-
ances inevitably befalling the pub-
like State, is not to be allowed or appro-
ved of.

But an Independency of the Mi-
nisteriall Government in the Church
upon the Civill, inferres certaine an-
noyances inevitably befalling—

Ergo ———

29. *An Independency of the Ministeri-
all Government upon the Civill inferres-)*
For first it inferres an irresistible power of
performing the highest Act of Spirituall
Judicature, which is Excommunication,
upon the person of the chiefe Magistrate,
and so consequently of suspending and
putting him for the present in a doubt-
full capacity of governing: With them
of the Romish Faction it is a ruled case,
*Quàm citò aliquis denominatur excommu-
nicatus, ipso facto ejus subditi sunt absol-
ti à Dominio ejus, Aquin. 2. 2da. Q. 12.* As
Uzzia, say they, struck with a contagi-
ous Leprosie, did incurre by Gods Law
the forfeiture of his Kingly Authority,
2 Chron. 26.

30. Againe, as so, the Ministeri-
all party might of Themselves frame and
enact Ecclesiasticall Lawes, though ne're
so præjudiciall, yea contrary to the Civill,
that is, distract and teare in pieces a
well settled State by their opposite proce-
dings: It is a most true saying that of
our Saviour, and will be ever found so,
how a Kingdome divided against it selfe

cannot stand; But then doth the Councell of Peace safely rest between them both, (the Spirituall and Temporall Jurisdiction) Zach. 6. v. 13. when as they are cemented and joyn'd together in one and the same person.

31. It may be said, This manner of Reasoning opens as wide a gap to inconveniences another way; The Temporall Magistrate may probably use his Supremacy of Ecclesiasticall power, (suppose it there placed) in decreeing Lawes and Ordinances to the Churches praevudice, as much or more, than the Church hers to the detriment of the Civill Magistrate.

32. Answ. The Magistrate we now speak of, I suppose to be Christian, and Orthodox withall, equally thereupon interested in the defence and maintenance of the true Religion; Christianus Magistratus precipue* consors & Minister Divinae potentiae est, Confess. Basil. & Boh. Sect. 19. Where it is otherwise he may I conceive have to doe (and rightly) in Church-affaires brought before him, Act.

25. v. 10.

* Χριστὸς συν-
νάγκη, συν-
δικαίων, Να-
ζιανζ.

25. v. 10. c. 26. v. 23. but not so much ; His Power is not so kindly , not so well suited and proportioned to the *businessse* in hand: Being without the Church himself, a *Pagan*, an *Infidel*, he cannot be thought so properly interested in matters belonging to the Church ; Doth any of you, saith the Apostle, having a matter against another, go to Law before the unjust, and not before the Saints, 1 Cor. 6. v. 1. Of Christian Governours is it then chiefly to be understood what the Prophet *Isaiah* speakes, Isa. 49. v. 25. Kings shall be thy nursing Fathers and Queens, &c.

where the last Appeale lyeth in matters whether Ecclesiasticall or Civill, there undoubtedly rests the Supremacy of Power either way.

6^{um}.

But in matters both Ecclesiasticall and Civill the last Appeale lyeth to the secular Magistrate.

Ergo—

33. In matters both Ecclesiasticall and Civill the last Appeale lyeth to—) It is the Judiciary Supreme Authority, you must

must observe, in ordering and determining Church-matters, I argue for, not some *potestative command* barely, which they themselves likewise, as businesse may fall out, are sometimes content to admit of: And for that now see *Exod. 18. v. 25, 26. &c.* there *Moses* reserveth to himselfe the *finall decision* of all causes brought unto him, undeterminable in *inferiour Courts*: All causes, I say, *promiscuously*, whether they were *Ecclesiasticall* or *Civill*, as will appeare by comparing the place with *Deut. 17. v. 8, 9. &c.* So *St. Paul*, *Act. 25. v. 11.* appeales from the *high Priests*, and *Sanhedrim* of the *Jewes* unto *Cesar*; The businesse was altogether about certaine *Doctrinall points* in *Religion*, v. 19. Nor did he it as forced upon this course, but *I stand at Cæsars Barre*, saith he, *ὅπου ἔγωγε*, where I ought to be judged: *Quia hic est locus iudicii*, as the *Inter-linearre glosse* hath it.

34. *Repl.* But are we not commanded to go unto the *Priests*, the *Ministers* in difficult doubtfull causes, and they shall shew us the sentence of judgement, *Deut. 17.*

Againe,

Qu.

Ag
pres
mon
i.e. l

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Againe, read we not of the *Priests* lips preserving knowledge, and how at his mouth we must seek the Law, *Mal. 2. v. 7.* i.e. be directed and ruled by him.

35. For the former Instance, it concerns altogether the people, not the Magistrate; The people are there directed to the *Priests* and *Judges* of the Sanhedrim, over whom yet was *Moses* for his time, and after him the *Kings* and other *Rulers* successively ensuing; For the latter it argues the *Priests* their prehemineney of knowledge in *Divine* matters, not at all of *Judiciary* Authority: chiefe Councillors I grant, they may be, *Supreme Judges* they may not.

36. But secondly, the *Civill* Magistrate, say they, is many times unlearned, an utter stranger, wholly unexpert in the *Mystery* of *Divinity*; The well is deep, and he may have little or nought to draw with; *Answ.* It was a good wish, and well besitting the place he held, of the Emperour *Tiberius*; * *Ut* *ipsis* *intelligentem* *humani*, *Divinique* *Iuris* *mentem* (*Dii*) *darent*; That the gods would

* *Tacit. Ann.*
lib. 4. c. 7.

would furnish them with a through understanding as well in Divine affaires, as secular: Give the King thy judgements, O God, and thy righteousness unto the Kings Son, Psal. 72. And truly in times of the Law, God Almighty, 'tis plaine, requir'd it at their hands: For and therefore were they commanded to study the Law exactly, Deut. 17. v. 18. Yea, it was great part of the Solemnity at their Inauguration, a presenting them with the Testimony of the Law, 2 Chron. 23. v. 11. thereby intimating the speciall skill and knowledge they ought evermore to have in the same.

* *Principi
non tenetur
profundè seu
determinati-
vè intelligere
Scripturas
factas, -suffi-
cit namque
ei earum in
confuso degu-
stare senten-
tias, qualiter
& peritiam
legis sue,
&c. Fortesc.
c. 54.*

37. Yet, suppose the worst, * Personall defects, say Civilians, in no wise præjudice the just rights of a man; He may have an inherent right, yet not be able to make true use of such right in the practice of it: Els by the same reason Princes oft-times should lose their right of secular Inducature, not of Ecclesiasticall only, as being through want of age, experience or otherwise, a like unskilfull in both.

38. But

38. But therefore over and beyond that extraordinary priviledge of Gods Spirit, 1 Sam. 10. v. 9. Prov. 16. v. 10. c. 20. v. 2. usually inabling them after a more particular manner for discharge of so high a calling, they have to this purpose, (at leastwile may have) of the Clergie alwayes, men of profound and expert knowledge about them; David thus had Abiathar of his Councell in Spirituall affaires, as well as Achitophel in Temporal, 1 Chron. 27. v. 33, 34. Ioshua by Gods speciall appointment, was, as occasion requir'd, to consult with Eleazar the Priest, Num. 27. v. 21. Iehoiada, whilst he liv'd, instructed Iehoash, 2 King. 12. v. 2. So as what's wanting on the Magistrates part at any time, may be supplied by the advice and judgement of others.

By what right or interest secular persons of inferiour rank exercise Iuridicall Authority in Church businesse, by the same and much rather, may the Supreme or chiefe Magistrate.

But secular persons of inferiour rank

7^{um}.
Et est ad ho-
minem.

rank (with Them) exercise Iuridicall
Authority in—

Ergo—

39. *Secular persons of inferiour rank (with Them) exercise Iuridicall Authority in—*) I refer my selfe for prooofe hereof to their own Consistoriall Courts, or Synodall Conventions, where persons of the meere Laity are interested and authorized, we find, in the disposall of Ecclesiasticall affairs.

40. But they do it, they'll say, in way of concurrence, and as joyned with the Ministry; Well: Yet is that little to the point; For if persons of the Laity, as so, may at any hand co-ordinately or otherwise have to do in Church-matters, the maine Bar, an inconsistency namely, between the two Offices is quite removed; Grant the chiefe Magistrate but power of interposing here, it must necessarily be a Supreme Power, and the right consequently a Supreme Right as grounded upon this Power.

41. Finally

41. Finally and for *conclusion* of the
present Argument; Certaine it is the
Christian Emperours of former *Ages*,
 (notwithstanding the *modesty* of some,
 at sometimes, as of * *Constantine the*
Great, * *Theodos. Valentin. Gratians*, &c.
 whose *reverend regard* neverthelesse
 hereby expressed to the *Ministeriall*
Function, should not by any means be
 objected to a *diminution* of their *just Au-*
thority) have thus assumed to themselves
power of ordering Church-matters, both
Credenda & agenda, sometimes in *Coun-*
cell, and sometimes out, Πάλλα & παύλαται,
Euseb. de vit. Const. l. 3. c. 11, 12, 13. Socrat.
l. 1. c. 22. Theod. l. 1. c. 20. Cod. & Novell.
passim: And what followes then, but
 that on the other side we (for our parts)
 readily *give unto Caesar the things which*
are Caesars; yeeld to the *Sacular Powers*
 those their *just rights* and *dues*, which
 both God and the *Municipall Law* most
 where hath *invested* them in; Take
 heed least while over-eagerly we con-
 tend here against a *Καταργησις* in the
Magistrate, we again introduce not thus
 unawares a *Πατα καταργησις* in the *Clergy*
 by

by too much inlarging the *Phylacteries* of our new devised *Presbytery*.

Conclus. & peris.

* *Tuscul. Qu. 1.2.*

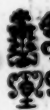
42. And now withall briefly to set a *period* to the whole *Treatise* collected by me, such as it is, occasionally *heretofore*, and for my private use; What I have there *argued* and then *concluded* of to or fro in each *particular point*, I humbly submit to the *unprejudicate censure* of the severest *Gainesayer*; * *Et refellere sine pertinaciâ, & refelli sine iracundiâ paratus*, as somewhere the *Oratour*: Not *peremptorily confident* in condemning of other mens opinions, nor yet *peevishly averse* (upon clearer and *better grounds*) from having mine owne refuted.

43. The Lord of his mercy forgive the *sinfull grosse Errors* of the *Age* we live in, and in his good time compose all *disferences of opinions* among us: So making us to be of *one mind* and of *one judgment*

ment in the verity of his unerring word;
sic faciat, qui quicquid vult facit.
 Amen.

Aliud est γυμνασικῶς Scribere, aliud δογματικῶς, in alio pugnandum, in alio docendum est;
 Hieronym.

Δεῖ τὴν λέσιντα μὴ ἀποφάναι μόνον; ἀλλὰ καὶ τὴν ἀντι-
 ταν αὐτῇ λέγειν, καὶ μὴ ἰδεῖσθαι μηδὲν, μετὰ ἀξιοῦν
 ἀξιωμα ἀλογον, ἀλλ' ἢ ἐπαγωγὴν, ἢ ἀπόδειξιν
 φέρειν; Arist. Phys. I. 8.



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TWO
C A S E S
O F
CONSCIENCE
Briefly expended.

CAS. *I^{mus}.*

*whether and how farre it is lawfull to obey
any where (supposedly) unlawfull Powers.*

THE best and safest Card
to steereby in matters of
Conscience, is, they'le say,
Conscience its selfe; To
this purpose every
man hath his owne pecu-
liarly to himselfe, his *Iuno Moneta*, as I
X may

may so call it, or *to some-counsellour* within him; Yet that *conscience* within want not moreover some *certaine rules of Directions* from without, I have (as to the *present Case*) fitted this short ensuing *discourse*.

2. Where to begin, I speak not of some *power* or other *unlawfull* in its outward acts of *Administration* barely (That hath already had its due place of *examination* elsewhere) but in the *substance* and *first origination* of it; The one for *distinctions sake*, you may perchance aptly stile *ἑξωτερικῶν*, the other *δύναμις*, that *genuine*, this (as to *civill considerations*) an *equivocall false power*.

3. Such namely is all kind of *usurped*
** Ad justitiam belli iri* Authority whate're, whether by *Force*
requiruntur or *Fraud*, with the like *prapostorous* and
1. Autoritas principis, *indirect means of Atchievement*; For as
2. Causa justa, much as ** Force* of it selfe, and not *extraordinarily* backed, (which yet is not
3. Intentio bellantis now to be expected) by some *speciall*
recta; Syl. warrant from the Almighty, as *Ioshua*
vest. in Verb. had in *driving out the Nations* before him, *Josh. 1.* or *Jebu* for his *cutting off* the
the

the house of *Ahabs*, 2 *King*. 9. v. 6, 7. (because, *He* it is, the most high God, who alone ruleth in the Kingdome of men, and giveth it to whomsoever he will, *Dan*. 4. v. 17.) can never give a warrantable true Title, though sometimes it may make way for one; Else and upon like grounds might your high-way Robbers or Pirates on the Seas not want just plea for their exorbitancies; And for fraudulency it is so farre from interressing the Occupier or Possessor to a just Tenure, that it weakens, yea quite annuls the same; *Quippe id iure possidetur, quod iure acquiritur*, is a true *Maxime* in Law: That's justly possessed of us, which is justly and rightly acquired by us.

* *Dion. Zio
phil. Tacit.
Suet & in-
vit. Imperat.*

4. A subsequent unanimous Agreement of the people then (and such by the way, both then and long before, had those Ro- mane Emperours whom S. Paul and S. Peter there *Rom*. 13. 1 *Pet*. 2. injoyne obedience to, (consult but the * *History* aright) The * *Jewes* for their parts, freely profess as much, *Job*. 14. v. 15.) is the sole thing that may supply and make up the deficiencies either way.

* *Kai ix-
σιον επιτα-
σατο & δε-
λινανιστον-
τες--ix ix-
μιν βασιλεις,
ομη καισα-
ρα. Constit.
Apost. l. 6.*

X 2

5. And c. 23.

5. And this too withall you must note, onely in *Elective States* where the people become free againe, loose and disengaged upon every change; Like as the Apostle speakes of Marriage, 1 Cor. 7. *The wife (saith he) is bound by the Law to her Husband, as long as her Husband liveth, but if her husband be dead, she is at liberty to be married unto whom she pleaseth.*

6. Not so altogether perchance in true *Hereditary Empires*, but there lies moreover a certaine obligation upon the community binding them for *Posterity*; What *Power* their *Pradeecessors* by mature advise have settled in some *Race* or *Line* of men, their *Successors* cannot at pleasure, (For neither in truth are they any longer *Sui juris* here, or at their owne dispose in that condition of Subjects they now since stand in) evacuate in their *Issue*.

6. Surely such sinister *Intrusive Acquisitions*

quisitions of Power abovesaid by Force or Fraud, &c. (not to dispute the right of Title any farther,) God seldome prospereth, (Shall he prosper? Shall he escape that doth such things? Or shall he break—Ezek. 17.v. 15.) never blesseth; Permit he may some times the Intruders there for chastisements sake to a sinfull Nation or People, as the Rods of his anger, Isa. 10.v. 5. the executioners of his judgments, Habak. 1.v. 12. yet not approve of them; Oppression or unjust dealing in any kinde are no fit object of the Almighties Favour.

7. At best to argue here further, as men most an end will be apt to do; the Justice of some Cause; or the good liking of God concerning it, from the outward prosperous success of the same, is a verrie silly and groundlesse way of reasoning; Secret things belong unto the Lord our God, saith Moses, but the things which are revealed unto us—that we may do the words of his Law, Deut. 29.v. 29. Gods revealed will extant in his Law, is the sober Christian mans Rule whereby he steers himselfe and actions; That of Providence

meerly, or outward success, the motto of presumptuously foolish men, such who have not rightly observed the various and uncertain method evermore of Gods proceedings in the dispensation of humane affaires; They prosper in their wayes, saith he, Psal. 18. v. 5. thy judgements are high above their sight, therefore desie they all their enemies,

8. But now supposing the worst, and that by the just sufferance of Almighty God in this kinde, we are at any time put under the Usurped Power of illegall Governours, the maine scruple propounded is, what course People are to take in this case, how far they may obey or not obey, yet without any wrong donne to their Consciences,

9. That live they must and may under them, is a point cleare enough beyond gain-saying; Els as the Apostle speakes upon other occasion, 1 Cor. 3. we shall be forc'd oft-times to go out of this present world, to quit that station or place of abode which yet God and nature hath plac'd us in: Israel now subdued may
not

not be suffered upon any other termes to dwell in the *Land*, unless they serve their new *Masters* the *Chaldeans*, *Jer.* 40. v. 9.

10. *Obedience*, I terme it, although the word more properly here importing, were that of *submission*: *S. Paul, Heb.* 13. * *Πρὸς τὸ βίαιον τε καὶ ἐκύσιον ἀπεικόνισιν αὐτοῖς* v. 17. (and sometimes, 'tis true, where the power is lawfull, both are requir'd) *Obe*y them who have the power over you, and submit your selves: *Obedience* in the true notion of the word implies some voluntary and free consent in the parties subjected, without which, forced Domination whether in the purchase or after mannage of it, is according to the just Rules of * *Policy*, τὸ δὲ βασιλικὴν—*Plato* ἐν Πολιτικ.

11. I cannot here pass by without touching at it, the gross *prævarication* of some men in pressing upon us so earnestly as they do, the duty of *obedience* to the *Supreme power* alwayes, whether good or bad, lawfull, or unlawfull; And for *Scripture* prooffe they alledge commonly the old Texts, *Rom.* 13. v. 1. *1 Pet.* 2. v. 13. which

howbeit time was, they were pleas'd to take little notice of, or rather they labour'd to elude them by their *frivolous glosses*, and *strain'd interpretations* ; But what? Doth a fountain, my brethren, send forth at the same place sweet water and bitter? as S. James speaks; Or shall the Spirit of God blow hot and cold in the same Text, according to our *changeable fancies*, and as may best make for our advantage?

12. Truth is the Powers the Apostle there treats of, are Powers of Gods ordaining, whoſoever there ore resisteth, resisteth the Ordinance of God, Rom. 13. Powers, I mean, set up in a justifiable way of Atchievement; And such now was even Nero then, (over and besides the free consent of the people, we spake of, as sometimes necessary) claiming by a just and good Title, as being Originally of the *Cæsarean * Family*, grand Nephew to Augustus and Tiberius both, though in a different Line, Claudius his Son moreover by Adoption, and by him particularly design'd, any Obstacle notwithstanding that might bes next to succeed after him, (how-

* Fundata
longo imperio
domus, Ta-
cit. Hist. l. 2.
ὁ αὐτὸς καὶ τὸ
ἡγεμονικὸν
καίσαρος, καὶ
τοῦ αὐτοῦ
καίσαρος, Ζι-
φελίν. in
August.

(howbeit too was such *Obstacle* now re-
mov'd by the death of *Britannicus Claudius* his naturall Son and right Heire in-
deed, when *St. Paul* * wrote his *Epistle* to
the Romanes) in whose time and with
particular regard had to his tyrannicall
Government afterwards, the Apostle, it
may be, chiefly fram'd that peremptory and
indefinite command of obedience to Superi-
ours.

13. But such now are not your *Usur-
ped Powers*; Powers assumed, as they say,
Sine Titulo; Such they may rather be
thought to be from *Satan*, who gave pow-
er, we finde, to the Beast, *Rev. 13. v. 4.* Or
if from God, from him in way of * per-
mission barely, not in any wise of his
appointment properly, or setting up;
They have set up Kings, saith the *Almigh-
ty*, but not by me, *Hos. 8. v. 4.* i.e. not by my
allowance, (as to the matter and manner
of the Fact both,) pointing to *Ieroboam*,
who had injuriously invaded the Throne;
Like was the *il-gotten Sovereignty*, (which
by turns they held over the Jewish peo-
ple) of the *Moabites*, *Judg. 3. v. 12.* the
Canaanites, *c. 4. v. 2.* the *Amorites*, *c. 10.*
v. 7.

* *Scripta est*
hac Epistola
ad Romanos.
* *Paulo Co-*
rinth. come-
rante An.
Christ. 35. *
Imper. Ner-
on. 310. *De-*
am obijt. Bri-
tannic. 43.
nemo extin-
ctus, An.
Chr. 57. *Im-*
Neron. 2d.
Calvis. in
Chronolog.
* *Deo non*
volente, sed
permittente
Remig. in
Rom. 13. vid.
Cyrl. in Hos.
8. v. 4. *Isid.*
Pelusi. 1. 2.
Ep. 216.
Aug. Contr.
Faust. 1. 22. c.
75. *Bona (a*
Deo) propi-
tio, mala ira-
to; Isid. His-

p. 11. c. 33. v. 7. and accordingly did the Jewes,
 (no particular Mandate from God to
 the contrary here againe interposing, as
 there did in Jeroboams case, 1 King. 12.
 v. 24. or in that of Nebuchadnezzar, Jer.
 27. v. 12, 17.) as oft as strength and opor-
 tunity serv'd, againe * throw them off,
 the same hand of the Lord working
 their deliverance upon a serious repen-
 tance, which had formerly for their
 sins, brought this heavy yoke of bondage
 upon them.

14. Thus for our living meerly un-
 der illegall powers, after a submissive pas-
 sive manner of conversation, as we are
 men, as Christians, each in his private
 calling, so long as there be nothing ob-
 truded upon us repugnant or hurtfull to
 our Consciences; But then besides a Be-
 ing or bare Fruition of livelihood many
 too withall must needs have places of
 Publike Office, and imployment from them:
 and the Quere especially will be, what's
 to be done there? How men may Poli-
 tically act or not act in this doubtfull posture
 of subordination, — *Hic modus vindice
 dignus.*

15. For

15. For as much as, first they may seem hereby to approve of the prevailing power; Else why doe they co-operate with them? *A*ction most an end, and very probably argues our tacite allowance of them with whom we joyne in action 3. who is on my side, saith Iehu, who? 2 King. 9. and he proves it there by their subserviency to his commands in doing execution upon Jezabel; All that thou commandest us we will do, and whithersoever thou sendest us we will go, say the Israelites to Ioshua, c. 1. v. 16. thereby testifying clearly the good opinion they had of him, and his new begun Government over them.

16. Againe, if the power (Originally) be invalid and naught, (as to a stating of the Question we have suppos'd it is) it cannot possibly be communicated to inferiour Agents in any purer condition than what it selfe hath; Where the Fountaine is corrupt, the streams thence issuing by no meanes run cleare; Certainly *Quod deest in causa, deest in effectu*. And therefore what men * shall operate in vertue of such power (though otherwise

τίτω παρ-
αγίξουσιν; Εἰ

γὰρ δίκαιος
ἀπιδαν

(τὴν) δίκαιον
τίτωσιν,

ἀλλ' ὅπως
ἐκείνους ἀπιδαν

ἂν ἐκείνους
χρησθῶν, ἀπιδαν

ἵνα ἡ παρὰ
τὸν δίκαιον, ἡ δὲ

ποινὴν, ποινὴν
ἵνα, &c.

Arist. Rhet.

wise right enough perchance for the matter of it) can scarcely be accounted right or lawfull, as grounded upon no lawfull Authority.

17. Some have found out, as they conceive, a sufficient *salve* for this sore, by fancying some such legall Authority above said, residing at leastwise in case of *desaylance*, eminently and virtually in the whole body of the *Republique*; Or howe're, better it is, say they, to *AB* by a wrong or null power, than that the *Commonwealth* should run to *Anarchie*, and utter confusion, which otherwise it must needs do.

18. What *Chimera's* of *Inventions* will men make use of to strengthen and uphold their most groundlesse conceits they have once imbraced; For as to the former of the two: Do they meane some *Idea* or **Abstractive* notion meerly of a *Common-wealth*, and thereupon a tacite interpretative consent of the people thence further arising? If so, well might their decision on this behalfe have passed heretofore in *Plato's Schoole*, but not with

* *Collegium*
est persona
ficta, nec pa-
rte ejus con-
sensu haberi
nisi per su-
gulas perso-
narum, *Pistius.*
Tract. 25.
c. 8.

with us; Or is it the people they meane
viritim and *diffussively* taken, in whom
 there resteth, and from whose * *unani-*
mous free consent they would seem to
 derive their power: That's trulie the
 maine point in *Question* here, but as main-
 lie still supposed against.

* *Non potest
 id civium
 consensione
 factum cen-
 seri quod e-
 reptâ liber-
 tate fiat. Bo-
 din. de Rep.*

19. To the latter I shall say no more, but that the *pretence* can at no hand seem
 sufficiently warrantable, the upholding of
 injustice and wrong anie where, for avoy-
 dance of certaine temporall inconvenien-
 cies; We must not do evill that good may
 come thereof, is the Apostles *peremptory*
Doctrine, with a brand of sure damnation
 annexed and set upon them who shall so
 do, *Rom. 3.v.8.*

20. Yes, but further, supposing the
 matter of their commands to be just and
 good, may we not here, say they, as law-
 fullie *Ad* towards an imposing them up-
 on others, as performe them our selves by
 command from others; Both alike be-
 ing duties of *Obedience*, and for the latter
 there can be no great *Question* of it.

21. *Ans.*

21. *Ans.* The difference, as to this particular, is wide and cleare enough, betwixt a *Passive* and an *Active* obedience, (*Active*, I mean, in some *Politick* way of acting,) For the one, the *Passive*, it is a duty which by reason of the object it points at, were there no *compulsive Authority* from without, we are *morally* bound to: Every man in this respect is or should be his owne *Magistrate*.

22. But in the other, there's a *legall power* over and above requir'd for the right forming or *aduating* as 'twere of our endeavours; Else, *Quid Authoritate hac facis*, by what *Authority* do we such or such actions, may be the *Quare* again; I may doubtles in order to the lawfulnessse of the thing it self oft-times warrantably doe that, which they who sit in *Moses Chair* shall injoine: Or moreover, as need requires, make use of their power in a **dispensative* way of justice, yet neverthelesse may I not for all this leap into *Moses Seat*, or be but perchance a *subservient instrument* to the execution of their commands.

* *Quid non
peto Actum
illicitum, sed
justitiam A-
ctus illis illi
citis: Cajet.
in Verb. Ty-
raunni.*

23. There

23. There remains one onely *key* behind, able to unlock the foresaid *difficulty*, (if so the *materialls* be *sound* and *good*, whereof it is fram'd,) and that is in such *case* of *publike disturbance*, and where the *golden link* of wonted *subordination* is broken off, an *immediate dependance* upon God above, according to that *Prov.8.v.16. By me Princes rule, and Nobles, even all the Judges of the Earth;* Again, *The judgement is Gods*, saith he, *Deut.1.v.17.* Let this be granted, and they, the *inferiours* what're shall do what they do, not in *vertue*, though in *name* of the *usurping Powers*, but of *God*, from whom they have received their *Commission*, and to whom they must one day render an *account* of all their *undertakings*.

24. But here againe they must moreover (according to the *cautions* formerly insinuated) with all *circumspection* distinguish of the *object* or *businessse* they may have to deale in, which is *twofold*; Sometimes *Things intrinsically good*, els *indifferent* at leastwise, and of *common*

mon course regulable by the knowne establish't Lawes of the Land; And here the way they have to walke in (in this regard at least) is somewhat smoother, not so subject to any scruples or doubt-ings.

25. Other whiles *Things* relating particularly to the present *discomposed condition* of State they live in; And here now there appears a *Lion* in the way, rather there lurkes an *Adder* in our path, which we can never be able to pass by without being *stung*; When as we shall do ought there to the *upholding* in anie wise of an *injust powers*, or on the other hand to the *hurt* and *prejudice* (as may be) of the *wronged party*.

26. So as to draw up a short *state* of the *businesse*, and then finish; *All* men may haply in such a *case* propounded of *unlawfull Governors*: *Under them*, to wit, or rather in *truth*, *under God*: *Againe under them*, but *not for them*; And this lastly in *matters* of *legall* and *ordinary dispatch*, (for as for their *intrinsecall conformity* to the *Rule of Morall Justice*, that's evermore

evermore to be understood) not of particular and the present concernment.

27. What men shall do beyond these * *Qui obtem-*
bounds, it is an * owning of the cause *perat in ma-*
 wherein they imbarque: Indeed a draw-*lo, similis est*
 ing upon their heads the guilt of other *ei qui facit*
 folks sins, nay their own sins, whilst they *malum,*
 owne and make the cause to be theirs; *Facientem*
 when thou sawest a Thiefe, saith he; thou *& obsequen-*
 consentest with him, and hast been parta-*tem eadem*
 ker with the Adulterers, Psal. 50. v. 18. It *penitentia*
 is in brieft the verie thing God Almighty *constringit.*
Ambros. l. 4.
Ep. 29.
 soneth us against, Gen. 49. v. 6. Prov. 1.
 v. 15, 16. Isa. 8. v. 11, 12. Ier. 15. v. 17.
 2 Cor. 16. v. 14, 15, 16, 17. 2 Ioh. v. 11. &c.
 and to omit other places, remarkable
 to the purpose it is that with which holy
 David beginneth his Psalmes, and where-
 with I shall end this short Essay.

Blessed is the man who hath not walked
 in the Coancell of the ungodly, nor stood in
 the way of sinners, nor sate in the seat of
 the scornfull, &c.

CAS. 2^das.

*Whether a forc'd Oath, or other like Promise
doth bind the undertakers to a necessary
performance of the same?*



*With what caution and wari-
nesse men ought to im-
barque themselves in all
manner of engagements,
needs not much oyle or la-
bour spent upon the Inquirie; The Scrip-
ture alone is sufficientlie able to instruct
us, sometimes terming it a bond, Ezek.
20.v.37. sometimes a snare, Prov.6.v.2.
And trulie he who in this kind, shall, as
they say, leape before he looks, may easilie
fall into a pit of divers, and those inex-
tricable difficulties.*

2. So manie *precipices* of danger here
occurring are there, of *errour* and *mis-
prision*

prison on the one hand, from feare or force with the like to be avoided on * *Metus qui* the other; An obligation submitted to *cadere possit* through force is the subject of our present enquire, whereby the will is rather *in vium consentantem* forcibly mis-inclin'd, than the understanding in any wise deceived; Though indeed to speake properly that free-spirited faculty of the soule, the will, is beyond the reach of violence: They are our * *Fears and Hopes*, and such poore *l. 2. c. 5.* by-respective incitements that within betray the mind, and then to palliate our infirmities we call it force.

3. But not to question further the propriety of the phrase; A forcing be it, whether by Oath or Promise, or in what sort soe're: The Quere is still one and the same: How farre it binds, whether or not it may be dispenced with, as to an after performance.

4. For howbeit there be to be found a great difference betwixt a simple Promise, and a Promise confirm'd by Oath, the obligation being double in the latter, which is single in the first, there on a man-

ner barely a *Civill* tye, and here a *Religious* bond, yet I say, as to the first *undertaking*, and then an *after fulfilling* or *performance*, the case is much the same.

5. Nor may men therefore, I wish, deceive themselves in this particular; The same God who forbids all *evil speaking*, hath likewise fore-warn'd us that we put not forth our hands unto *wickednes*: He who loveth *pure lips*, delights no less in *cleane* and *undefiled hands*: onely there we interesse him for a *witnesse*, and here we make him a *Spectatour* of our actions; What we do thus either way, we do it as in his more *speciall presence*, before whom lye open all our *wayes*, *Psal.* 119.v.168.

6. And now briefly to a *Decision* of the case propounded; *Determine* it I shall in the *Negative*, although the grounds in truth whereon to build such a *determination*, I finde them somewhat *doubtfull*, and, *Difficile est iter per incerta*, as they say, it is hard keeping *right* amidst *croasse wayes*.

7. Some

7. Some bind on the very terme, *Force*, here used; Since all *Contrasts*, say they, ought to be free on either side: each of right should have power over his owne will, in the Apostles phrase, 1 Cor. 7. v. 37. and *Force* quite evacuates that liberty of assent here requir'd; What we act as so, may seem as 'twere not acted by us, whilst the true fountaine of liberty within is obstructed and shut up, from whence yet the current of humane actions hath necessarily its rise: And for this reason a *Virgin* under the Law vowing a vow without consent of her Parents, Numb. 30. was not tied thereby, because at anothers namely, and not of her own disposall.

* Μικταὶ δὲ
δυνεῖσιν αἱ
τοιαῦται πρά-
ξεις, οἰκασί-
δ' ἢ μᾶλλον ἐκ-
σταίς—βίαιον
δ' ἢ ἡ Ἀρχὴ
ἐξωθεῖν τοι-
αύτην ἔσται ἐν
ἡ μηδὲν συμ-
βάλλεται ὁ
πράττων;
ἢ ὁ πάγων.

8. But the ground these build upon, is not haply so firme or good; For how-
er'e in such case the will be much
straightned of its native liberty in respect
of outward acts, yet, as hath been said,
it is not * wholly taken away: nor
Force or *Violence* reacheth so farre;
Though I cannot do sometimes what I
would, yet can I not be constrain'd to do
what *Eth. J. 3. c. 1.*

what I would not; An out-let of evasion there ever lieth betwixt these two to the party enforced, by sufferance, and a resolved Constancy.

* Senec. Tr.

* *Cogi qui potest, nescit pati.*

9. Againe, neither is this ground of compasse enough, or comes home to a satisfaction and clearing, of all scruples that may be made here; For be it in matters just and lawfull, or but indifferent, a man hath constrainedly engag'd himselfe; Surely there, if I mistake not, he ought and is bound (in *Foro Conscientie* I meane; for as for the Judicall

Ex actione involuntaria non nascitur Obligatio. Regul. Iur. vid. Cod. l. 2. Tit. 20.

exteriour Courts, it may be not: my * involuntary Concession perhaps affords no title of just plea to the Invader there) to keep his Promise, though it be to his loss, as the Psalmist teacheth, *Psal. 15. v. 4.* Joshua did thus in that disadvantageous Contract, *Ioh. 4. v. 18.* which fraudulently drawne into, he had made with the Gibeonites.

10. Others have found out, as they thinke, a quainter salve for this sore,
of

of a mentall or tacite reserve conceived by them upon their entrance into such Engagements; Much according to the old Adagial saying,

Ἡ γλῶσσα δὲ μύθοχ', ἢ ὅφρην ἀνάμολθε,

Juravi linguā, mentem injuratum Iuro. * *Arist.*

What though my tongue (or hand) *Rhet. l. 3.*

stand engag'd, howbeit my conscience is *c. 15.*

still free: For which saying yet, the Au- * *Quācumq;*

thour we find, (would they observe it) *arte verbo-*

even with Heathens then * questioned *rum quis ju-*

before the *Areopagites*, as the instructor *rat, Deus in-*

and prompter on to perjury. *men qui con-*

*scientia testis
est* *ita hoc*

II. But here, besides that this fancy *accipit, sicut*

it favours strongly of that Popish explo- *ille cui ju-*

ded artifice * *Equivocation*, and withall *ratur, intel-*

enervates utterly the sincerity of all Con- *ligit. Isid.*

tracts betwixt men, (whereas an Oath *Hisp. Sent. l.*

or Promise in the true purport of it, is *2. c. 31.*

for the confirmation of truth; not a co- *Ut mens de-*

zenage of either party) they greatly mis- *ferentis con-*

take the point; For that the strength of *operere, id*

the Obligation hangs not so much on the *observan-*

secret intendments of the minde, as the *dam est, Cic.*

plaine and formall expression of words *de Offic. l. 3.*

there used; and then further, words *c. de Forti-*

being the best Emblems of the minde, *ind.*

nor could the *outward* signification of words or deeds be had without an *inward* consent of the will first obtained, by engaging Themselves the *one way*, they consequently draw on a certain *tie*, as to the *other*.

* *Filline*.
Tom. 2.
Traik. 15.
Bonacin. Di-
spat. 4. Qu.
1. & 6.

12. Well then, the foresaid grounds failing us as hath been argued, as to a full and satisfactory Solution of the case in hand, we are to cast about in search of some safer and surer principles to rest on; Judicious * *Casuits* give us three *Special Rules* to the purpose, by which we may examine the *legality* and *bindingness* of what're *Engagements*, and they are these which follow.

13. One is that it be *Super Re licitū*, undertaken in a matter just and lawfull in its selfe: Since God is not to be assumed either for *witnesse* or *overseer* of a thing simply *injust* (as there he is) who is a God of pure eyes, we read, and cannot behold *iniquity*; And moreover, because it binds a man to a doing of that, which yet the very *intrinsecall* condition of the matter refuseth a performance of; Upon this

this ground *Herod* was not bound, notwithstanding his *promise*, to deliver the *Baptists* head unto *Herodias* her daughter; No more were those *forty Conspirators* against *S. Paul*, *Acts* 23. nor *David* by his having *vowed* the destruction of *churlish Nabal*, *2 King*. 25.

14. Another is that it be in *Bonum finem*, for good ends and purposes; Ends * *Immo est* consistent with the welfare of our *neighbour*, especially of the Church and State *promittitur*, we live in, (a clause, say they, necessarily *non sit illicitus* suppos'd, though not alwayes expressed *ta, sed magis bonum* in such *Contracts*;) And let me adde, if *not * repugnant* or obstructive to the performance of some good *morall duty*, or other: I shall by no meanes *promise* *peremptorily* against a doing ought, which yet the *Equity* of the thing, either then, or upon occasion fairely offered, may afterwards justly require at my hands.

Quia——
Grot. de Inr.
Bell. l. 2. c. 13
n. 7.

15. A third and last is, it must not be *Contrà pactum aliquod prius initum*, nor repugnant to some former Oath or Promise made by us; As to promise *V. gr.* I will do this or that, when and where lawfully I may,

may to the utmost of my power, and then afterwards to undertake though in other termes, yet amounting to the same effect, that I will not, these are contradictions.

16. Such *Superfétation* of dissonant promises, begets ever a direct nullity in the latter; We must therefore first be sure we find ourselves acquitted in conscience from the fore-going tie, e're we can safely contract a new: A * *slipping* off nimbly from one *Obligation* to another by help of some devised *Quirk* or *frivolous construction*, is in sooth no other than a kind of playing fast and loose, and no wayes becomming a serious Christian:

2. *Quidam*
autem &
aliis, *impro-*
visis *et* *in-*
opis *et* *in-*
re *et* *in-*
fid. Pol. l. 3.
Ep. 355.

1. *Quidam*

2. *Quidam*

3. *Quidam*

4. *Quidam*

Quot teneam vultus mutantem Protea nodo?

There is no *Oath* so sacred in the whole world, no tie can there be so firmly and inviolably contrived, which may not thus be easily shifted off.

17. These are the three *Rules*, and by these three alone is it easie to discern, when an *obligation* binds, and when not; It must be right for the matter, justifiable in the ends, not repugnant to former, and

and those (sometimes) *better promises* already made: Answerable these three to that *threefold caution* given by the Prophet *Jeremie*, *Ier. 4. v. 2.* of swearing in *truth*, in *judgement*, and in *righteousness*.

18. Over and beyond these, there are, I know, certaine other *cases*, in which the *person* once *ingaged* may seem not tied to a *necessary observance*; As when he *promiseth* concerning somewhat *impossible* and without his reach, *De impossibilibus enim nemo tenetur*, is the received *Maxime*: Or when his * *condition* * *Sen. l. 4. c.* is notably *changed* from what it was, *34. c. 35.* when first he *entred* the *Obligation*: some *inevitable* and *remediable* *impediment* comes between; So *S. Paul* oft-times *determin'd*, as he tells them, to come unto the *Romanes*, but was *hindered*, *Rom. 1. v. 13.* * *His conditions*, I say, *changed*, * *Sylvest* in not the *parties* with whom he *contracts*, *Tu. Inram.* who, as long as he is *able*, or but *willing* to performe what lies on his *part*, the *Obligation* still holds *firme* and *inviolable*.

19. But

19. But to returne; The *Rules* fore-mentioned be yet, I say, the most *Catholick* and *surest land-markes* for our *direction* in this *cause*: Where they faile all or any of them, the *supposed promise* doubtlesse becomes *frustrate*; *Intangle* us it may, in the *snarcs* and *bonds* of ** sinfulnessse*, as the *wise-man* calls them, *Prov. 5.v.22.* but not oblige us to a *performance*.

** Inrans il-licitum pec-
cat Inran-
do, & peccat
servando; A-
gmin. 2. 2^{da}.
Q^u89.*

20. No, even then when as we *free-ly* and *voluntarily* incurre the *snare*, much lesse when it is cast upon us by an *over-awing power*; This *loosens* and *weakens* the *tie*, if *supervening* thus to other *circumstances*; *Albeit*, as was said, of *its selfe* and *alone*, it doth not utterly *annull* any.

21. And by this then may men see at any time, how *weake* the *CORDS* of a *wrong obligation* or *ingagement* are: how little they *bind*, save *onely* to *repentance*; *Repentance* for their *unadvised rashnesse*, if *spontaneously* undertaken, and *repentan ce*

tance for their cowardice, if through fear submitted to; Effectually they bind not, I dare avouch it, either way.

22. On the other side by this may the *Imposers* likewise see, who shall thus lay *stumbling blocks* of offence before their brethren (yet, woe to that man by whom the offence commeth, *Mat. 18. v. 7. accursed* is he, *Lev. 19. v. 14.*) to how little purpose they make use of these ties and fetters, that binde not in truth, but onely *insnare*; Like to those cords wherewith *Sampson* was held, and as easily upon occasion broken asunder; No tack, no validity in such bonds; There wants a twisting in of those three conditions præmised to strengthen and confirme them.

23. Nay, so farre are they from holding fast the person engaged, that upon a due examination of the point they help to set him * *looser*, when as he shall consider seriously the guilt and burden of *l. 3. c. 12. vid. sin* he yet lieth under; No other way of escape then by a speedy cancelling of the
** Tolerabilius est promissum non facere quod suspexit, Ambr. de offic. Concil. Tol. 8. c. 2.*
 Obligation:

Obligation: And on this ground it may be, *David* having promised *Shimei*; a notorious offender pardon of his life, 2 Sam. 19. though for reasons best known to himselfe he let him alone during his time, yet afterwards he fails not to leave it in charge with his son *Solomon*, that he see him brought to condigne punish-

* Iamblych. ment.

in vita Pj.

ibag. l. 1.

C.28.

"Si quis ne-
cessitate co-
actus iurave-
rit pignusve
posuerit, quo
is ad infidias
Domino suo
parandas, vel
opem injuste
cuius ferenda
adstringi-
tur, resiliat
potius quam
quod caput in-
sistat, suade-
mus-- At si--
LL. Alured.
c. 1.

24. Briefly and to conclude: Where the *promise* whate're, both for *matter* and *manner* is rightly undertaken, we cannot be too solicitous or punctuall in keeping of it; *Thou shalt not forswear thy selfe*, saith he, *but shalt performe unto the Lord thine Oath*, Mat. 5. v. 33. *2dly* *ix*, was one of *Pythagoras* his * *first lessons* to his *Disciples*; Yea God himselfe hath vouchsafed it a *room* within the *Catalogue* of his more glorious *Titles*, of being *faithfull* and *keeping Covenant*; Otherwise where *fraud* or *force* with the like shall hap to *interpose*, and withall the matter in any respects above specified be *unjustifiable*, concerning such a * *promise* when or where'soc're, my *re-*
solution.

solution is, that it is ill taken and worse kept.

*Consilium, prudensq; animi sententia
jurat,
Et nisi judicii, vincula nulla tenent.*

FINIS
